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Carstaires, John, 1623-1685
Letters and correspondence
of the Rev. John Carstaire



LETTERS & CORRESPONDENCE

OF

THE REV. JOHN CARSTAIRES,

MINISTER OF THE HIGH CHURCH, GLASGOW.

TOGETHER WITH THE

LETTERS OF SOME OF HIS CONTEMPORARIES.

TO WHICH IS PREFIXED

AN ACCOUNT OF HIS LIFE,

BY THE

REV. WILLIAM FERRIE, A.M.


"Who has not heard of the eminently learned and pious Mr John Carstaires, of the High Church of Glasgow? A man who ranks with the *Durhams*, and the *Grays*, and the *Dicksons*, of his day! That was the Principal's Father."—Dr ANDREW THOMSON, in the *Christian Instructor* for March 1827.

EDINBURGH:

ROBERT OGLE AND OLIVER AND BOYD.

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1846.



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TO HIS GRACE

JOHN DOUGLAS EDWARD HENRY CAMPBELL,
SEVENTH DUKE OF ARGYLL.

MY LORD DUKE,

Representing, as you do, the illustrious Marquis of Argyll, who, in former days, was stirred up by God so nobly to support and die for Presbytery ;—and being yourself distinguished as a Friend of the Church, by your introduction of a Bill into the House of Lords, having for its object to secure the full recognition, by the Legislature, of the Ecclesiastical Rights of the people of Scotland ;—and being blessed to have a son of the highest promise, who has already, though but in his nonage, contributed, in no small degree, by his writings, to enlighten the Peers of the realm, and the country generally, on the nature and objects of the present struggles of the National Establishment :—and, besides, being the Head of one of the oldest, noblest, and most influential families in Scotland, I cannot but feel very highly flattered, by the permission

kindly granted me, to dedicate the following Notices and Letters to your Grace, and now avail myself of it, with every sentiment of respect, and with the most devoted attachment to your Grace's person, house, and family.

I have the honour to be,

MY LORD DUKE,

Your Grace's most sincere

and faithful Servant,

WILLIAM FERRIE.

PREFACE.

THE Letters to be found in this volume were carefully collected and preserved by Charles Mackay, Professor of Civil History in the College of Edinburgh, and stepson of Margaret Carstaires, daughter of Mr John. This accomplished scholar, at his death, bequeathed his library and MSS., with other legacies, to Principal M'Cormick of St Andrews, at the same time making request that the State Papers of Principal Carstaires, which were conveyed among the rest, might be published by him, along with a memoir of their author.

The library of Principal M'Cormick having been left to his daughter, Mrs Ferrie, the writer of the following Notices discovered, in turning over the MSS. in one of the old charter-chests of Professor Mackay, the letters that he now makes public.

At first it was not his intention to give them to the world ; but, being filled with admiration of their spirit, and

fearing lest the hand of time, which had already considerably mutilated some of them, might ere long destroy them all, he resolved to copy them distinctly out while legible, and have them printed for private circulation among his relatives. Various clergymen, however, having perused them, and expressed a desire to have a copy of them, he at length came to the resolution to publish an edition considerably larger than the one at first intended; and now sends it forth in the expectation that, though it may contribute little to extend the information of the antiquarian regarding the events of former times, yet the general reader may be benefited by it even as by the perusal of the Letters of Rutherford, or those of other eminently pious men.

There can be little doubt that, as the epistles of Mr Carstaires relate very much to domestic events, and some of them even to the most private matters of his own history, he (had he been alive) would not have suffered them to have been sent abroad. But, as they tell nothing against him, so far as their publisher can judge, and will, undoubtedly, tend not only to raise him most highly in the esteem of right-thinking Christians, but also to improve the Christian spirit, it is not felt that this consideration should have any influence in preventing their publication.

It seemed to be necessary that a Life of Carstaires should be prefixed to the volume, and, therefore, this was immediately undertaken ; but, as the period at which he lived is now remote, its writer is hopeful he will obtain the forgiveness of the public should the following Notices appear too scanty, or at all disjointed.

With regard to the want of allusion to the Life of Principal Carstares, the distinguished son of Mr John—this was intended. To have published the Life and Correspondence of both father and son in one volume, would have been to have undertaken too large a work, and one demanding more time and attention than the few leisure hours of the first years of a clerical life could have well afforded. And, moreover, it seemed better that the life of each of these distinguished men should be suitably attended to, than that a curtailed or rapidly-written sketch should be published of both.

Should the lover of the dust of Zion find, on glancing over the pages of this volume, either that his religious enthusiasm is kindled, or his interest in the stirring times of old increased, the Editor will be satisfied, and feel abundantly rewarded.

May the Lord be with all those who read them ; for,

whatever be their deficiencies, the Editor feels satisfied that, in a moral point of view, he will never require to repent of giving them forth.

They were copied out in 1842; which will account for Wodrow's *Analecta* and Baillie's *Letters* being quoted, as "books going through the press."

The Editor begs to acknowledge himself obliged to various distinguished gentlemen, for their kindness in corresponding with him, with the view of affording him information; and, in particular, to David Laing, Esq., of the Signet Library, Edinburgh; Principal Lee of the University of Edinburgh; Dr Steven, Governor of Heriot's Hospital; and Dr Leishman of Govan, author of the *Life of Binning*, prefixed to the new edition of his works.

James Melvill's Watch Tower,
Manse, East Anstruther,
March, 1843.

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POSTSCRIPT.

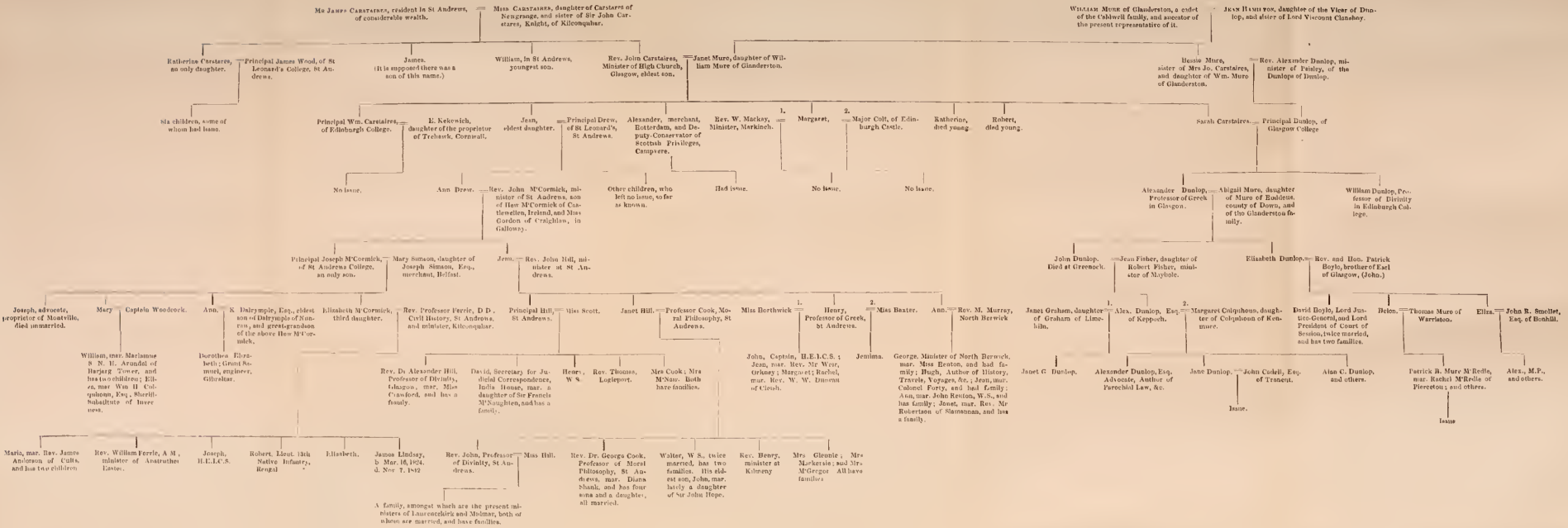
It is with much pleasure that the Editor is enabled to state, that the suppositions which he made in Note 5, page 54, are completely verified by an old MS. discovered about ten days ago, by Principal Lee of Edinburgh College, in the shop of a seller of old books in the South Bridge.

In that MS., John Carstaires, senior, and John Carstaires, junior, are both noticed as father and son, and the former is styled not only Provost of St Andrews, but also proprietor of Newgrange.

It is now, then, established beyond a doubt, that the mother of the Rev. John Carstaires was a sister of Sir John of Kilconquhar, and that her father was the Laird of Newgrange.

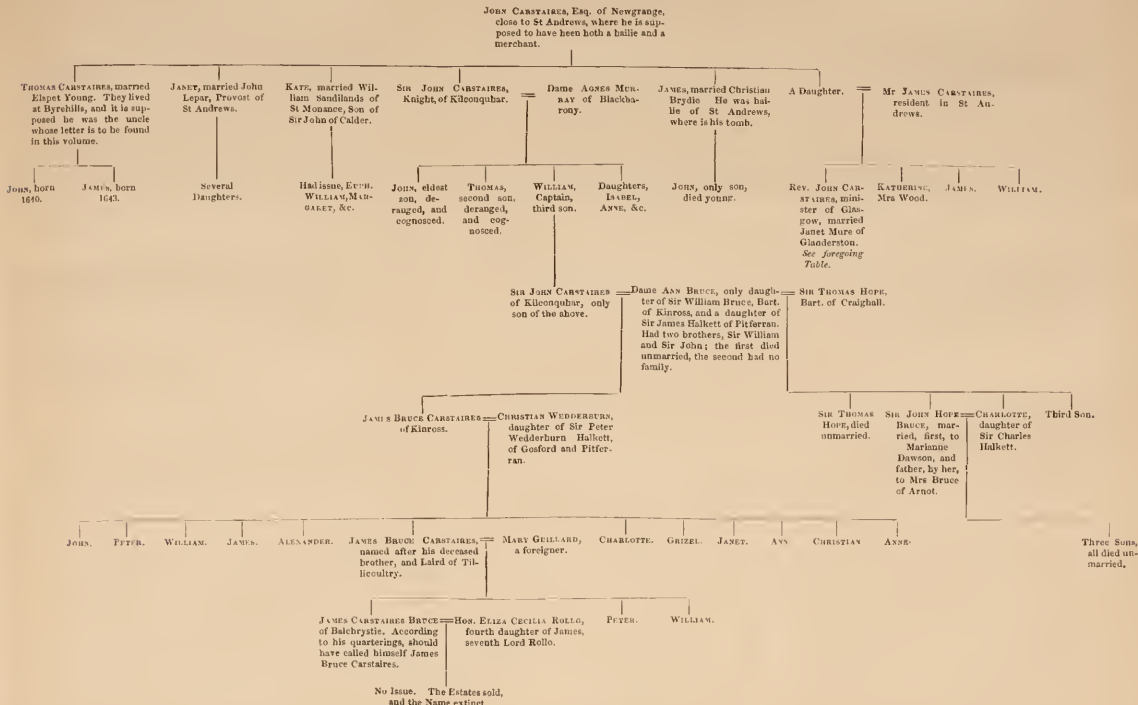
March 5, 1843.

A TABLE OF THE DESCENDANTS OF THE FATHER AND MOTHER OF THE REV. JOHN CARSTAIRES,
 COMPOSED FROM ST ANDREWS RECORDS AND AN OLD GENEALOGICAL TREE IN THE POSSESSION OF THE EDITOR.



A GENEALOGICAL TABLE OF THE FAMILY OF CARSTAIRES OF KILCONQUHAR HOUSE.

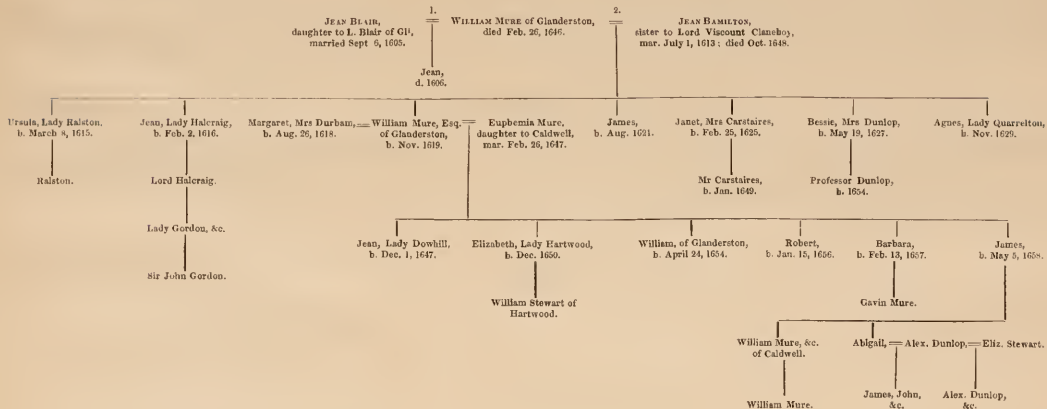
COMPOSED FROM A TABLE IN THE POSSESSION OF HON. MRS C. BRUCE, FROM THE ST ANDREWS SESSION-BOOKS, AND FROM THE RETOURS OF CHANCERY.



III.

TABLE OF THE DESCENDANTS OF WILLIAM MURE OF GLANDERSTON,

MADE ABOUT 100 YEARS AGO, BY PROFESSOR MACKAY OF EDINBURGH, AND NOW IN POSSESSION OF THE EDITOR.



NOTICES

OF THE

LIFE OF THE REV. JOHN CARSTAIRES.

It is mentioned in the Life of Principal Carstares,^a prefixed to the volume of his “State Papers,” that his father, the Rev. John Carstaires, was a cadet of an ancient family of that name in the county of Fife.

The accuracy of this statement cannot now be either proved or gainsaid satisfactorily; for all that at this distant date can be *certainly* gathered of the parentage of that excellent man and distinguished minister is this, that his father’s name was James, and that he was dead before the year 1641.

So much the record of his daughter’s marriage with Mr James Wood, minister of Denino, (afterwards Professor of Divinity, and Principal of the Old College of St Andrews,) testifies; and the following is a copy of that entry:—

“This Thursday, at nycht, Mr James Woode, minister of Denino, was contracted with Katherine Carstaires,

^a The name Carstairs was formerly spelt indifferently, either Carstares or Carstaires. The Principal usually adopted the first style, and his father the second.

daughter to umq^{ll} Mr James Carstaires,^a and was married on Thursday, 7th January 1641, at evening prayeres.”

This is the only occasion that the name of the father of Mr John Carstaires occurs in the Session-books of St Andrews, at least in the records of baptisms and marriages.

There is, however, amongst the registered testaments in the Commissary Office, Edinburgh, in the volume relating to St Andrews for the year 1625, a copy of the will of a Mr James Carstaires,^b who, as it bears, was married to the daughter of a Mr John Carstaires, merchant and citizen of St Andrews. And many circumstances incline us to believe that this is the same James who is noticed in the above marriage record. And one of these circumstances may be mentioned here. It is well known to all the relatives or descendants of Mr John Carstaires, that *his* family, and that of *Sir John Carstaires, Knight, of Kilconquhar*,^c were connected^d by blood; and, as it cannot be made out that the father of Mr John was a relation of Sir John, the above testament would explain this tradition, by making it appear that the relationship was on the *mother's side*. Report has always called Sir John the uncle of Mr John; now, as it is most highly probable, for various reasons,^e that the wife of Mr James Carstaires, noticed in the will, was Sir John's sister, the matter would at once be cleared up by the adoption of that testament; and then it would appear that Sir John, instead of being Mr John Carstaires' *patruus*,^f was his *avunculus*.^g

And there is only one thing that seems at all to indicate that this testament is not pertinent; viz. the circumstance, that whilst the testator's other children are noticed

^a See Note 1.

^b Note 2.

^c Note 3.

^d Note 4.

^e Note 5.

^f Uncle on the father's side.

^g Uncle on the mother's side.

in it by name, no mention is made of a *William* amongst them. It is plain from the letters of Mr John Carstaires, in this volume, and in others, that he had a brother named William, who, in the year 1664, was resident in St Andrews. The omission of his name in the testament, however, might easily be accounted for, on the supposition of his being a posthumous child; an occurrence not at all unlikely, when we consider how very young the testator must have been at the time of the registration of his will.

Leaving these considerations, however, which are matters of interest mainly, if not exclusively, to the descendants of Carstaires, we go on to state, that it appears from a letter which was written to the Secretary of State on the 3d November,^a A. D. 1684, by that good man, that he (Mr John Carstaires) was born on the 6th January 1623.

His only sister, Katherine, it is reasonable to suppose, from the circumstance of her having been married in 1641, was born before him; but he was the eldest son of his parents.

His name is enrolled in the Matriculation Books of the University of St Andrews for the year 1638. The writing is plainly his own. He had gone, therefore, to College when fifteen years of age, and had but shortly preceded Donald Cargill and Robert M^cWard, whose names, in Latin, are to be found a few pages farther on in the same volume: that of the former in the page for 1645, and that of the latter in the page for 1643.

How Carstaires acquitted himself at college cannot now, we should think, be learned; indeed, saving the simple re-

^a See Letters in Appendix to M^cCrie's Life of Veitch and Brysson.

cord of his name in the Matriculation Books, we know of no other circumstance intimating at which of the Universities he studied. It is probable, however, that whatever were his attainments in literature or science, he obtained, at this early period, if not before it, a saving knowledge of the way of life eternal, and imbibed a constraining love for his blessed Saviour; and probably his intimacy with M^r Ward, which continued and increased with his years, was now formed, and tended in no small degree, by the blessing of God, to enliven and foster his religious zeal.

There were several circumstances, both of a general and local character, which must doubtless have had their influence in bringing him seriously to live for God. The memorable second Reformation had just begun the year before his matriculation, and he entered college in November 1638, the very month that the celebrated General Assembly met at Glasgow.

To suppose that the business transacted by this Assembly might have had some effect in turning his thoughts to the office of the ministry, is by no means preposterous, when we find the following statement respecting its consequences in Kirkton's Church History.^a "It was the cause of the salvation of many a man, *for now a flood of godly expectants, formerly secluded by the bishops, entered into the ministry*; new rules of government were appointed; manners were reformed; another spirit fell upon people, working a wonderful change." The agitation which was then going on concerning the liberties of Christ's servants, and the true and spiritual government of his church, were well calculated to make the faithful

^a Kirkton's History of the Church of Scotland, p. 34.

candidates for the pastoral office, both think most seriously and inquire most diligently after truth.

But, this very session also, the eminent and singularly pious Mr Samuel Rutherford was appointed Professor of Divinity in St Mary's College ; so that, in the course of his academical studies, Mr Carstaires must have had the advantage of listening to the spirit-stirring and soul-improving instruction so successfully imparted by him. Scarcely ever was a professor more blessed in communicating doctrinal instruction and evangelical zeal to his students than this truly excellent and exemplary man.

The year after the matriculation of Carstaires, Archbishop Spottiswood of St Andrews^a died, and was succeeded by the apostate James Sharpe. With Gladstaines, the predecessor of Spottiswood, the friends of Carstaires had lived on the best of terms, one of them having named his child after the prelate. But with Sharpe, at least after his apostacy, they seem to have had little or no dealings ; and, as may be learned from a perusal of the subjoined Letters, he was regarded by Mr John Carstaires with the most unequivocal and righteously founded disrelish. Having entered the college in 1638, it is reasonable to suppose that Carstaires would be licensed in 1646, though it does not appear ; neither can it be discovered by what Presbytery he was licensed ; the records of St Andrews Presbytery not being of so old a date, and those of Glasgow (by which Presbytery he must at all events have been ordained) being unfit for consultation, owing to the damage which they forty years ago sustained from a fire that af-

^a Grierson's Delineations of St Andrews, New Edit., p 52.

fecting the Tron Church of that city, in which they were deposited.^a

We find, from Dr Cleland's Statistics, that Mr Carstairs was settled as minister of the High Church in Glasgow in 1650. Now, as it is well known that he was translated to that charge from the parish of Cathcart, near Glasgow, of which he was the clergyman, at all events, in the year 1649, when his son William was born; and as we find that he married in 1647 or 1648 a Renfrewshire lady, it is most probable that he was settled in Cathcart the very year that he was licensed, or the one immediately following, when either in his 23d or 24th year. Perhaps, however, it was the circumstance of his marriage that led to his being appointed to Cathcart, in which case he could not have been settled there before 1647 or 1648.

In one of these years, as we find from two^b of his letters, he married Janet Mure, fourth daughter of William Mure, Esq. of Glanderston, a cadet of the family of Caldwell, and owing to the extinction of what was the main branch of that family in his day, ancestor of the present representative of it.

This William Mure seems, from the notices of him to be found in Wodrow and elsewhere, to have been a person of peculiar piety, and to have taken an active part in the measures that were employed in his day for securing the acknowledgment of the essential doctrines of Presbytery. His second wife, who was the mother of Mrs Carstairs, was Jean Hamilton, a daughter of Hans Hamilton, vicar of Dunlop, and a cousin of his own. Hans and his wife, Janet Denham, daughter of the Laird of

^a See Note 6.

^b Letters XVII and XXXVII.

Westshiels, seem to have been much esteemed by all who knew them. They were the parents of the first Lord Viscount Claneboy, (who was ennobled by King James for services in Ireland,) whose son was afterwards created Earl of Clanbrassil, and is at present represented by one every way worthy of his ancestry, Archibald Hamilton Rowan, Esq. of Killeleagh Castle in Ireland. The Earl of Roden now bears the title Clanbrassil, and the Earl of Dufferin that of Claneboy. To his parents Lord Claneboy erected a monument, which is still to be seen in the churchyard of Dunlop.

By his marriage with Janet Mure, Mr John Carstaires became brother-in-law of the following distinguished churchmen :—Alexander Dunlop, minister of Paisley, (descended of the Dunlops of Dunlop, father of the Principal of that name, and ancestor of the present Alexander Dunlop, Esq., Advocate,) who married Bessie Mure ; Mr Zachary Boyd, the famous paraphrast ; and Mr James Durham, (ancestor of Durham of Largo,) so celebrated for his books on the Revelation, the Song of Solomon, &c. ; both of whom were married in succession to Margaret Mure. He became, by his marriage, brother-in-law also to Ralston of that Ilk, to whose kindness he pays many tributes in the following Letters ; to Hamilton of Hallcraig, (a nephew of Lord Claneboy,) and Porterfield of Quarrelton, who, according to Wodrow, had his own share in the troubles of his age.

Being thus connected by his own marriage with those distinguished and single-hearted men, and being, moreover, through the marriage of his sister, brother-in-law to Mr James Wood ; and through that of his maternal aunt, Miss Carstaires, with a son of Sir John Sandilands of

Calder,^a allied to that distinguished Lord of the Congregation; all his relations, as well as teachers and companions, tended to confirm him in very singular and zealous devotedness to his Saviour's cause.

We have already alluded to the birth of his son William; and, singular enough, this event happened the very same month on which King Charles the First was beheaded before Whitehall, viz. January 1649; we say singular enough, for it is well known that it was this very babe who, about 40 years afterwards, was the main instrument in inducing William Prince of Orange to expel the family of Charles altogether from the throne, and to take possession of it himself with his Queen, for the good of the Protestant cause.

It will be seen, in Letter first, which was written by Mr John Carstaires to Mrs Wood on the 16th February 1649, the month after the birth of his son William, that he speaks of him as "a fyne child, yet alive, to whom its mother was nurse herself, and whom he hoped the Lord would own for one of his children."

Having noticed the family of Mr John Carstaires, we may as well remark here as elsewhere, that though when translated to Glasgow, it only consisted of one child, it afterwards increased to seven, of which three were sons, and four daughters. The second son was named Alexander, and afterwards became a merchant, and settled in Rotterdam, where, being very highly respected, he was appointed Deputy Conservator of the Scottish Privileges at Campvere in Zealand. He married in Holland, and had a family; and if any of his posterity survive, (which

^a See Note 7.

we understand not to be the case,) they are the representatives of John Carstaires. The third son, Robert, (so called from Robert M'Ward,) died in infancy, as we find from the Letters in this volume. The eldest daughter, Katherine, seems also to have died early. The second, Jean, married Principal Drew of St Leonard's College, and it is from her that Principals M'Cormick and Hill derived descent. The third, Margaret, was twice married; first to Mr Macky, minister of Markinch, (who, by a former marriage with Christian Ayton of Burntisland, was father of Professor Macky of Edinburgh;) and, secondly, to Major Colt of Edinburgh Castle; but died without issue by either husband. The fourth and youngest of the family, Sarah, married her cousin-german, Principal Dunlop, and from her are descended the present Alexander Dunlop, Esq., Advocate; the Lord Justice-General, and other distinguished and learned men. It is somewhat singular how completely the descendants of Carstaires are mixed, so far as the distinctions of Church politics are concerned; and it cannot but draw forth a smile from any one versant in these matters at the present day, to observe on the same genealogical table, and in very close juxtaposition, the names of Dr George Cook, Professor of Moral Philosophy, St Andrews, and Mr Alexander Dunlop, Advocate, Edinburgh. Surely none would have thought, at least from their proceedings in Church Courts, that these two distinguished and opposite leaders of the Church were pears of the same tree!

The parish records of Cathcart, being but of modern date, nothing can be learned from them of the manner in which Carstaires acquitted himself in his first charge; and as we know of no other source of information upon this

matter, we pass on to the year 1650, when he was (according to Cleland^a) translated to Glasgow, where he speedily became a conspicuous ecclesiastic. In January this year (see Letter II.) we find him writing for the consolation of his sister Mrs Wood, who was in loneliness, owing to the absence of her husband Mr James Wood, in Holland, whither he had gone as one of the Commissioners appointed by the General Assembly, to join the Parliamentary Deputation in waiting upon Charles the Second at Breda, with the view of urging him to return to Britain to fill his father's throne. All who are acquainted with the history of that period will know that these Commissioners were successful in *this* embassy, though they had failed in a similar one the previous year. And Letter III., which was written by Mr Wood to his wife from Speymouth, on the memorable 23d of June 1650, on his way home, gives an interesting account of his feelings during the voyage from Holland, (22 days' sail,) and mentions that the king was that day taking the Covenant on board ship, "having given all the satisfaction was desired in the last paper, in everie particular." Further history, however, revealed that this step of the wily monarch was taken more from policy than principle; and that, whilst he scrupled not to sign a treaty, allowing both the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms, he was nevertheless at heart a most keen and subtle Episcopalian; if not, as some historians have insinuated, a Roman Catholic, like his uncle.^b

It was upon the 3d of September this year that Crom-

^a Cleland's Statistics.

^b See Secret History of Europe.

well, having been previously dispatched by the English Parliament to make war with Scotland, encountered and defeated General Leslie's army at Dunbar. At this engagement Mr John Carstaires, with several other distinguished clergymen, was present. Various writers have held up these clergymen to ridicule for the part they took in this matter; but whatever may be thought of the propriety of their conduct in our day, charity leads us to suppose that it was dictated by a sincere desire for the good of the Church. It does not appear that they actually went to fight; they seem rather to have been engaged as preachers to the Presbyterian combatants, and employed for the purpose of exhorting them to boldness in defending a sacred cause, which was dearer to them than their lives. Dr Cook thus writes concerning this engagement, in his third vol. pp. 194, 195, under the head "1650, Cromwell's Correspondence with the Ministers of Edinburgh:" "The engagement soon commenced; Cromwell charged with vigour, which was but feebly resisted; he scattered the army from which he had fled, and, having got possession of its baggage and artillery, he marched to Edinburgh, which, with the exception of the Castle, immediately surrendered.

"Upon his entering the city, finding that most of the ministers had taken refuge in the Castle," and Mr John Carstaires was, as we find from various sources, one of these—"he sent to inform the Governor that they might return to their churches, and have full liberty to exercise their functions, as he had no quarrel with Scotland on account of its religion. The ministers, however, who abhorred him as the head of the sectaries, and as the inveterate enemy of the Covenanters, refused to accept of this

indulgence, and a correspondence between them and the English General, in consequence, took place. They inveighed against the violation of the Covenant and the abuse of lay-preaching; he defended the great principle of toleration, condemned the officiousness with which they interfered in civil affairs, and pleaded that any one might preach who could promote the influence of religion. The result was what might have been foreseen. The clergy persisted in their opposition to him; and they continued in the Castle till its surrender took place in the end of December."

Letters IV. and V., which were written from the Castle by Carstaires to his wife, before its surrender, and Letters VI., VII., and VIII., which were written shortly after it, (Letter VI. being written on the 24th of Dec., almost immediately thereafter,) give us an interesting and beautiful display of the depth of piety of their dauntless writer. In them he exhibits much more alarm for the state of his soul than for that of his body; and, instead of burdening his partner with many directions about the management of temporal affairs, busies himself only in advising her concerning her best interests, charging her to be careful of her health, and enjoining her to secure preaching for his dearly loved people. In one of them he notices Hugh Binning, as a person on whose services he could rely. It is scarcely possible to read these Letters without being improved by them; and, truly, it seems very strange that their writer should have been enabled to maintain his spirit in such a blessed tone as that in which it appears from all his epistles he was ever more or less favoured to possess it. How different is the tone of his Letters, even when most beset with difficulties, from that of modern communications,

and how much more edifying and becoming. As a specimen of the correspondence carried on between the Ministers and Cromwell, and alluded to by Dr Cook, we insert the following extract from the Cromwelliana :—

“ Then the Governor sent a letter to his Excellency, to desire two noble gentlemen, then in Edinburgh, to come in and speak with him. Hereupon his Excellency returned these papers following to the Governor of Edinburgh Castle, viz.—

“ ‘ SIR,—Having acquainted the gentlemen with your desire to speak with them, and they making some difficulty of it, have desired me to send you this inclosed.—I rest, Sir, your servant,

‘ O. CROMWELL.

‘ Edin. 14th December 1650.

‘ *For the Governor of Edinburgh Castle.*’

“ ‘ RIGHT HONOURABLE,—Wee, now hearing that you was desirous to speak with us for your information of the posture of affairs, we would be glad, and we think you make no doubt of it, to be refreshing or usefull to you in any thing; but the matter is of so high concernment, especially since, it may be, you will lean somewhat upon our information in managing that important trust put upon you, that we dare not take upon us to meddle. Ye may, therefore, do as ye find yourselves cleare, and in capacity, and the Lord be with you.—We are, Sir, your honour’s humble servants, well-wishers in the Lord,

‘ M. JEFFRAY.

‘ JO. CARSTAIRES.

‘ Edinburgh, 14th December.

‘ *For the Right Honourable*

‘ *The Governor of Edinburgh Castle.*’”

We find from Balfour's Annals of this year, (1650,) that almost immediately after the Castle was surrendered by the Governor, Colonel Dundas, into the hands of Cromwell, Carstaires and Jeffray (who was a bailie of Aberdeen, and had been one of the deputation along with Wood to the Hague) were set free. Sir James writes thus upon the subject:—"The Com. of Estatus remitts to the Com. of Quarterings, the exchange of prisoners anent Alex. Jeffray, and Mr John Carster, minister, with some English prisoners in the Castle of Dunbarton." And it is noticed in a letter, dated January 2, 1651, in Baillie's Works, that Carstaires and Jeffray, prisoners of Cromwell, were sent to Glasgow about that time. They were thus set free, that other English prisoners in the hands of the Scots might be restored also to their liberty and their friends.

Very shortly after his return to his parish, we find that Carstaires began to preach against the times, and the circumstance as well as the occasion of it, (viz., Mr Guthrie's being summoned before the king and state,) is recorded in the new edition of Baillie's Letters, recently published, vol. iii., p. 141. Readers who are not acquainted with the characters of that age, ought to know that Baillie and Carstaires were altogether opposed in church matters, the former being in a great measure of the same views with the King, and the latter in league with the Protesters, and now, along with Gillespie, one of the right-hand men of Cromwell.

For the ten years succeeding that of his release from Edinburgh Castle, (the years of the Commonwealth,) Carstaires enjoyed a comparatively quiet life, and seems to have occupied himself principally and devotedly in the

discharge of his ministerial and official engagements. We find various notices of him, during this period, in Baillie's Letters, (which, by the way, are quoted in Peterkin's Records,) as also in M'Crie's Life of Veitch and Brysson, and Wodrow's Analecta, which we may here condense as shortly as possible.

1st, In April, according to Baillie, he was deputed a Commissioner from the Synod of Glasgow and Ayr, to treat concerning the union of the two parties ; and along with the whole eight, who were appointed at the same time, he is styled "one of the rigidest opposers of the union of the forces."

2dly, We find that he was appointed a member of the General Assembly that met, in July this year, at St Andrews and Dundee ; that his commission was at first disputed, on the ground that the appointment of all the members from Glasgow and Ayr was made rapidly, "and without premonition," and that afterwards it was, with that of Mr Gillespie and others, rejected. He, therefore, wrote a letter, protesting against the proceedings of the previous Commission, and demanding liberty to add his name to the list of the Protesters afterwards, if he should see cause ; and mentioning that there were men in that Assembly (insinuating that he himself was one) that "dare not mutter." The Moderator took occasion, from the last observation, to comment upon the insolence of those who prevented members from fully and fairly stating their sentiments ; a practice which Moderators of the present day might with great propriety be enjoined to imitate. It was at this Assembly that Gillespie, Guthrie, and Simson, were deposed, and Naysmith suspended for protesting against the proceedings of the former Commission, which

they saw and felt had been taking upon them undue power, for the purpose apparently of advancing the Royalists. Concerning this matter Beattie of Balmullo, in his newly published book on the Times of Cromwell, (which we consider a book of great value, on account of its fullness, distinctness, and brevity,) thus writes: "The honour of descrying the danger to which the concessions of their brethren had exposed the common cause is unquestionably due to the Protesters. They acted the part of faithful watchmen in seeing the danger connected with the public resolutions, and in sounding the alarm against them, as amounting to a surrendering of the public cause, and at utter variance with former confessions and obligations. If they did err, it was more in the temper and manner, than in the motives and principles of their proceedings, and they were certainly entitled to different treatment than what was given them by the Assembly," &c. See page 173.

By turning to Letter IX. of those subjoined, it will be seen that Carstaires wrote, by authority of the Session of the High Church, to Mr Durham, inviting him to be one of the ministers of the city of Glasgow.

3dly, It is noticed in Baillie's Works, (new edition,) that in a meeting of the Presbytery of Glasgow, held before the Assembly of July 1652, a vote was come to, that no commissioner should be chosen to be sent to it; which voté "did reflect upon and realie nullifie, not onlie the acts, but the verie constitution and authoritie of the last Assemblie and Commission thereof." And it is mentioned that Carstaires did not vote at all upon this matter, although his future brother-in-law, Zachary Boyd, voted for an immediate election.

4thly, Baillie notices (in a letter to Mr James Wood, who was of his party, a Revolutioner, dated 18th December 1652) an ineffectual attempt that was made at the bringing about an understanding and agreement between the two parties in the Church. It was held in Mr Carstaires' "Chamber;" and the following were the parties: Of Baillie's mind, Messrs James Ferguson, Patrick Colvill, William Fullerton, John Gemmil, and Baillie: Of Mr Carstaires', Messrs Patrick Gillespie, John Carstaires, Alexander Dunlop, and Hugh Binning.

5thly, In a letter written by Baillie in 1654, he, in his usual style, attributes the disturbances of the times more to Mr James Durham's professed neutrality, and Mr John Carstaires' zeal, than to any thing that Mr Patrick Gillespie has done, or could do of himself. (Page 249.)

6thly, In the year 1654, Mr Carstaires was employed in a matter which Baillie endeavoured afterwards to use as a handle against him. Mr Guthrie of Stirling having been deposed, along with Mr Simson of Airth, and both having continued to preach and execute their judicial functions after deposition, they, together with a Mr Hog of Lairbare, constituted themselves the Presbytery of their bounds; and Bothkennar having become vacant, and the people having disqualified themselves from giving a call to another clergyman, a Mr John Blair was appointed and inducted (they reclaiming) by Guthrie and his party, whom the English also favoured. Mr John Carstaires, along with Mr Robert Traill from Edinburgh, preached on the occasion; the populace all the while throwing missiles, and offering obstruction.

On the merits of this case we offer no judgment. It ought, however, to be kept in mind, that Mr Galbraith,

the previous minister, having been deposed for drunkenness, the congregation was likely to have of the number of its communicants many persons who were altogether unqualified for being rightly accounted such; and it should further be borne in mind, that the people were anxious to have, in place of Mr Blair, a minister who was deposed. (See new edition of Baillie's Works, vol. iii. p. 257.)

7thly, It was probably about this time that the following incident alluded to in Wodrow's *Analecta* happened, (see vol. ii. p. 135.) "Mr James Stirling tells me that [he] has heard from old Christians, and particularly from James Gray in Calder, that when Mr Carstaires was in Glasgow, he was invited to a communion in Kirkintilloch; I think it was in Mr Cunningham's time: and, after the work was over on the Sabbath night, there came on one of the fearfulest storms of rain that could be; soe that many or most of the people continued in the church, and could not come out.

"When the church remained full, to prevent idle conversation and profaning the day, Mr Carstaires proposed that some of the ministers should go in and discourse to them a little. It was put on himself, and he went in and gave them a discourse, (my informer can scarce remember whether he made a text or not,) upon believing in Christ; and there was such a mighty power came along with it, and either two or three hundred dated their conversion from that discourse."

8thly, Mr Carstaires, according to M'Crie,^a was ranked among the Protesters this year. Doubtless he had seen sufficient reason for enlisting himself amongst them, as

^a M'Crie's *History of the Church*, p. 366.

every thing he did seems to have been made by him a matter of prayer. And, being of this class, now he, of course, became high in the opinion of the Protector. And this accounts for the circumstance that he was one of the few ministers whose certification, or the certification of any four of whom was, by an ordinance and declaration of Cromwell, dated 17th October 1656, to be required before any minister should be settled in any parish near Glasgow.^a

9thly, In a letter to Spang, Baillie notices another ineffectual attempt that was made at St Andrews by deputations of the two parties of the Church for a reconciliation. Mr Carstaires being one of the protesting deputation, and Baillie himself one of the other party. He mentions that “ Mr Patrick Gillespie, and Mr John Carstaires, and a few others, were for capitulating; but Warriston, Mr James Guthrie, and others, were as rigid as ever; yea, whether by their contriving or otherwise, it was so that we could have no conference.”^b Some arrangements, however, were made by them for the improvement of the attendance on the Communion at St Andrews, so that the meeting was not altogether without its good result.

Numerous were the meetings of this kind made or proposed by these two parties, without any satisfactory issue. Another was made this year, (1655,) at which Gillespie and Carstaires again seemed willing to surrender, if Baillie may be believed.

10thly, By the same authority, in his Letters during 1656, Carstaires is noticed (with a deal of party jealousy

^a Nicholl's Diary.

^b Baillie's Letters, vol. iii. p. 279.

unworthy of its possessôr) as having been hostile to the settlement of a Mr James Ramsay, planted by Baillie and his friends at Leinzie, and against the excommunication of a Mr Thomas Charteris for becoming an Independent, whom Baillie was desirous to have persecuted. He is noticed, also, by the same writer in his Letters of 1658, as having got Mr Gillespie (whom the Synod of Glasgow had previously freed from the censure of the General Assembly) appointed Corresponding Member to the Synod of Lothian, in order to probe the opinion of the various Synods as to this absolution; and in the hope, that being received by Lothian Synod, Gillespie would be tacitly considered by all the Synods as wholly reinstated.

And, further, it is noticed of him this year also, that he refused to subscribe a commission given to some of his own party to treat with Cromwell as to certain ecclesiastical affairs; which, it is probable, he did from esteeming the desiderated treaty unworthy of a Church's policy.

11thly, The following anecdote falls to be inserted here:—“ My informer (says Wodrow in his *Analecta*) has this account from some that were present. Mr James Melvill was Minister at Calder, and Mr Carstaires was invited from Glasgow to help him. About the close of the week, Mr Melvill falls pretty suddenly indisposed, and he put the action sermon upon Mr Carstaires. Upon the Sabbath he was very wonderfully assisted in his first prayer, and had a strange gale through all the sermon; and there was a strange motion upon all the hearers. Singing the 24th psalm, as he came down from the tables, all the house were strangely affected, and glory seemed to fill the house. He served the first table in a strange rapture; and he called some ministers there to the next,

but he was in such a frame that none of them would come and take the work off his hand. He continued at the work with the greatest enlargement and melting, upon himself and all present, that could be, and served fourteen or sixteen tables. A Christian that had been at the table, and obliged to come out of the church, pressing to get in again, and could not get in for some time, stood without the door, and said he was wrapt upon the thoughts of that glory that was in that house for near half-an-hour, and got leave scarce to think upon any other thing! All the time of the work Mr Carstaires did not feel any weariedness, but his strength and frame continued; but at night, and for many days after, he found his body distressed, and wearied with that day's work." (See Wodrow's *Analecta*.)

12thly, Dr M'Crie, in his *Life of Veitch*, tells another anecdote connected with Carstaires, as a circumstance that happened about the middle of this year, (1658.)

"Mr Durham being several months confined to his chamber by sickness before he died, the magistrates of Glasgow and some of the ministers at that time being for the public resolutions, the better party, called the Protesters, were afraid that the magistrates and they, after Mr Durham's death, would put a public resolutioner in his place; therefore they contrived the matter so as to get a commission, subscribed by both parties, for Mr Durham's nominating his own successor. The Reverend and singularly pious Mr John Carstaires, being both his brother-in-law and his colleague in the ministry in the Inner Kirk of Glasgow, intimates to him one day, while visiting, how desirous he was to know whom he intended for his successor, seeing he was to be his colleague after his

death, the power being now in his hand to choose whom he pleased. After some scruple to tell him so soon, lest it should come to the person's ears, and his promise to conceal it from all persons, he told him that Mr David Veitch was the man he proposed to nominate, but not until he was near death, thinking that then it would have the more weight with him ; to which Mr Carstaires readily assented, saying, that was the man he himself would have chosen. But when a-dying, having called some of the magistrates, ministers, and elders of the place, he named other three ministers, for them to choose any of these they pleased. This alteration so surprised Mr Carstaires, that he could not satisfy himself till he had inquired the reason after the rest were gone ; to which Mr Durham gave this reply—' Oh, brother ! Mr David Veitch is too ripe for heaven to be transported to any church on earth ; he will be there almost as soon as I !' This I had from Mr Carstaires' own mouth ; and it proved so. For this being spoken on Wednesday night, Mr Durham died on Friday at three o'clock in the morning, and Mr Veitch preached next Sabbath, (knowing nothing of the prediction,) wherein he told his people in the afternoon it would be his last sermon that ever he would preach to them ; and going to his bed sick that night, he died next Friday, at the same hour in the morning that Mr Durham died ; as good Dr Rattray, who was witness to both their deaths, did declare." " This account is confirmed by the testimony of the writer of Mr Durham's Life, prefixed to his Commentary on the Revelations. Durham died on the 25th of June 1658. Mr David Veitch's death will therefore fall on the 1st of July that year." (Veitch's Life, pp. 14, 18.)

13thly, The following interesting anecdote, relating to

his death, is recorded in one of the volumes of Wodrow's *Analecta*.

“ Not long since I had this account from a good hand, a near relation of Mr Durham's, that that great man, when upon his death-bed, was under deep and sore exercise as to his soul's case and state; and when his colleague, Mr Carstaires, came in one day to see him, he asked him how he was? He answered, Very low; there is but one promise in all the Scriptures that I dare look to—‘ Come unto me, all ye that are weary,’ Matth. xi. 28. ‘ May I venture my salvation upon it?’ ‘ Yes,’ said Mr C[arstaires,] ‘ if you had a thousand souls you might venture them on it.’ ”—Vol. i. p. 215.

The same story is told twice in the same volume; and the first time the verse is made to be, “ Him that cometh to me, I will in no wise cast out,” instead of the one given above.

14thly, According to Dr M'Crie, it was this year that Carstaires prefaced Durham's *Lectures on the Revelations*, and it appears from the date of the preface to Durham's *Treatise on Scandal*, that it was written also by Carstaires the following year. He prefaced most of Durham's writing, as his initials, J. C., testify. He also prefaced Calderwood's *Church History*, and various other treatises.

The 10th Letter in this volume seems to have been written, in 1661 or 1662, to him by his uncle. This uncle, it is evident, must have been one of the brothers of Sir

John Carstaires; and it is not unlikely that he was a brother, named Thomas, who lived at Borehills, as this Thomas had two sons, a John and James, (as may be gathered from the parish records and the University books of St Andrews,) who were matriculated in the year 1659. In this letter his uncle and aunt earnestly entreat Mr John to send his son William to St Andrews College, instead of Edinburgh, mentioning what nice companionship he would have with their two sons; how cheaply he would be kept, &c.; but Mr John does not seem to have been prevailed on to consent. It is supposed that this requisition was made in 1661 or 1662, from the allusions contained in the letter to the state of Carstaires' affairs. And the circumstance that his cousins were matriculated in 1659 does not affect the supposition, it being only required that students should register their names in the University books once, though attending College for a series of years.

Lastly, In the year 1661 Mr M'Ward, the great friend of Carstaires, (and one of the ministers of Glasgow,) got into difficulties as follows:—He preached in the Tron Church against the purposes of Parliament to overturn the covenanted Reformation, and the courses entered on by them. For this he was brought into Edinburgh and imprisoned, and indicted for treasonable proceeding. He was brought before Parliament, June 6th, and expected to be put to death, as his friend Govan actually was, but was, for some reason not well known, spared, and banished, after six months living in this country; whereupon he went to Rotterdam, and became minister of the Scottish Church in that town for some time. He did not escape

Letter XII. of this volume is one written by him to Carstaires in the month of March 1661, and gives a full account of the treatment he, Mr Gillespie, and Govan, had up to that time received. Letter XI. is written to him, on the other hand, by an unknown friend, in February this year also, and is, in great part, interesting. Letter XIII. was written to convey to him the sympathy of Mr Peacock, minister of Kirkmabreck, who survived the Revolution; and Letter XIV., written in a disguised hand, is of nearly the same date, and to much the same effect. The mutual regard of Carstaires and M^cWard was of the strongest kind. A gentleman in Edinburgh has many of their letters copied from the originals, to be found in the Advocates' Library, which will probably appear in print at some future period, and add greatly alike to the information of the public regarding the times in which they lived, and to general esteem for them as men replete both with piety and warmth of heart.

In 1662, Mr John Carstaires was one of the seven "leading ministers of the West, all of great worth,"^a who were summoned by the Council for "preaching against the times," and ultimately that year turned out from the ministry by the Prelates' parliament that set up Prelacy this year. "He was taken to task, to see if they could bring him into compliance with that new government, which, if they could have done, might be a means, as they apprehended, to make the other ministers that were outed of their kirks comply also;" and "he was put in prison and kept so close, that his wife and nearest relations had no access to him; and the Oath of Allegiance, having the Oath of Supremacy intermixed with it, having

^a M^cCrie's *Life of Veitch and Brysson*.

been tendered him and refused, in a speech that gave great offence to the Prelates, it was only through the private influence of Mr William Veitch with Commissioner Middleton, that severe measures were not taken with him. Through their influence, however, he and his brethren obtained liberty for seven miles round about the city of Edinburgh, to see if the fresh air and a free prison might bring them to a better temper; and thus, gradually, parliament overlooked them, and let them fall under the six mile act." The correspondence in this volume is abundantly full upon this part of the history of Carstaires,—Letters XV., XVI., XVII., XVIII., and XIX., having all been written by him this year to his wife. From Letter XVII., which is particularly beautiful, it would seem that he obtained his summons to the Council on the 25th November 1662, when staying at Halcraig, his wife's sister's place. It is a sad thing to find Baillie rejoicing at this citation, which was most likely to have led to the sacrifice of his life. All the fears of the man, however, are merged in the fears of the Christian, in Carstaires; and he determines to bear his fate like a good soldier of the Lord Jesus. The delicacy with which he broaches the subject to his wife, who was then not in a condition to bear much disappointment, is very touching, and the whole strain of the letter is truly admirable. Letter XIX. also affords a noble specimen of the Christian and fine-toned spirit of its writer. His sentence was delayed at first, as appears from Letter XX., (Jan. 8, 1663,) and Letter XXI., (dated Jan. 21, same year;) and we learn from Letter XXIV., (dated Nov. 19, 1663,) that about this period, his imprisonment being ended, he returned to his home.

The following extract from Brown's History of Glasgow gives a short account of this matter :—

“Meanwhile, the Council proceeded with their usual vigour against several ministers. Mr John Carstaires, minister at Glasgow, and some others, were cited before the Council, accused of disloyalty, and of using improper expressions in their sermons. Procedure against them was delayed till the meeting of the Parliament in May. They were then ordered to be banished out of the King's dominions, to bear company with several of their brethren who had been sent off the preceding year. Mr John Carstaires, by close confinement and severe treatment, fell dangerously ill. He was allowed to go to Dalkeith for the benefit of his health ; and accordingly he escaped the sentence. The punishment of the others was changed into deposition, and banishment from their Presbyteries.”

From a letter that he wrote, in 1664, to Chancellor Glencairn, “two full years after his having been outed from his ministry, it appears that, during 1662 and 1663, he had very little pleasure in seeing any person, or in being seen by any ; so much so, that he was sometimes three, sometimes six weeks, sometimes two full months, that he never came without his doors,” and never was in any nobleman's or gentleman's dwelling in Scotland save one ; and that even his brother-in-law, Mr Wood, was sick ten or twelve weeks before he ever heard how he was. From this letter, it appears that Katherine Carstaires (Mrs Wood) was his only sister.

It is now well-known, that it was in 1662 that the Black Acts, for remodelling the Kirk, had the effect of either ejecting, or causing retire from their pulpits, no less than four hundred ministers in one day, concerning which,

Wodrow writes as follows :—“ It was a day not only of weeping but howling, like the weeping of Jazen, when a besieged city is sacked.” The bishops had, through the wicked persuasion of Sharp, been re-instated in Scotland the previous year, and Middleton was at the head of affairs, who believing the statements of the apostate, to the effect that Episcopacy was the favourite religion of the people, was aiming most assiduously to have it established.

Soon after his release from imprisonment, Mr Carstaires fell again into much trouble through the inveteracy of Sharp ; for his brother-in-law, Mr James Wood, dying in March 1664, and leaving behind him a Testimony in favour of Presbytery, to which the name of Mr Carstaires was appended, a testimony written on account of a false report which had been industriously circulated by Sharp, to the effect, that Mr Wood was indifferent whether Episcopacy or Presbytery were the Church Government. Carstaires was immediately summoned by Sharp to attend the High Commission Court, in order that he might be severely dealt with. Knowing, however, that it was very unlikely that he would meet, in such an assembly, either with much justice or any mercy, he wisely absconded, rather than appear before it, and hid himself for a considerable time in Ireland and the West of Scotland ; and to prevent his conduct, in this particular, telling against him, he sent a letter to the Chancellor Glencairn, which is fully given in M’Crie’s *Life of Veitch* ; whilst Mr Wood’s Testimony is fully printed in Wodrow, vol. i. p. 404.

It was during this year that most of the subjoined Letters of Carstaires were written to his wife. In Letter XXV. (written from St Andrews, the very day he signed the Tes-

tament alluded to, viz. March 29, 1664) he notices that he was about to confirm it, and also to accept the curatory of his brother-in-law's children; hints that he was aware of Sharp's threatenings, and encourages his wife in the Lord. The two Letters XXVI.^a were written, the one to intimate his intention to leave St Andrews, and the other in his hiding; which last is couched in terms of meant obscurity, being even signed John Jameson, (James having been his father's name,) and addressed to his sister, Mistress Jameson, instead of his wife;—both, it is probable, were written within a few days of each other. The last is dated April 18, 1664. In Letter XXVII. (still composed in hiding and anonymous) he notices that he had written to the Chancellor and Lauderdale, to “see if any severe course might be prevented.” Probably both of these last letters were dispatched from somewhere in the West of Scotland, for example, at Quarrelton, (near Paisley,) his brother-in-law Porterfield's place. In Letter XXVIII., which was forwarded apparently from Ireland, being dated May 2, 1664, the very day he arrived in that island, he mentions that his voyage had not sickened him much, and that he was about to take to sea again for another kingdom. Letter XXIX., dated Isle Magee, in Ireland, May 4, 1664, mentions, that, on the 2d of May he reached that country “in good company, provided for him by his special friend;” and had thoughts, after the day of Council was past, to go to another kingdom. Writing of Wood, Sharp, and some of his own letters, he thus expresses himself—“If further clearing of that famous dead man, and a further dashe at that bolde and

^a The same number is given to both letters, it not being certain which was written first, or because they were both written the same day.

impudent calumniator, be called for, take the most particular and full of all these letters, and deliver, trusting me, yourself, and your children, to the Lord. As I would have no rashness and imprudent rushing upon dangers, so I would not especiallie counsell with flesh and blood, and grow carnallie and sinfullie politick." In this Letter also he wishes the Council were acquainted with the discourse Mr Wood had on Tuesday, immediately before dictating his Testimony, for it gives, before any other particular, great light as to his seriousness and deliberation in the thing. In Letter XXX., dated same place, May 5, 1664, he expresses a desire to know what or whether any thing had been resolved concerning his treatment. In Letter XXXI., dated 12th and 13th May 1664, Isle Magee, he speaks of having missed opportunities of sending his former letters; relies on his wife's strength of mind keeping her in a proper state of quiet; blames the vileness of his own heart; and speaks in the highest terms of his brother-in-law, Mr Alexander Dunlop, minister of Paisley. Letter XXXII. is also dated Ireland, and was written May 27, 1664. In it he notices his living with a Mr Brown; and his going to sail for another kingdom first fair wind; and recommends his wife to wait upon Argyll, and make mention of various matters of domestic interest. In Letter XXXIII. (written also from Ireland, and on June 21, 1664) he makes particular mention of his children, and their education; notices Thomas Nicholson, his son William's tutor, and sends for his Hebrew Grammar. In Letter XXXIV., dated June 28, 1664, and apparently written from Ralston, he laments the state of his heart exceedingly, and records the kindness of his wife's sister

and niece. In Letter XXXV., dated July 3, 1664, apparently written from the same place as the foregoing one, he notices the circumstances of his wife's condition, telling her, if she should give birth to a boy to call it Gavin or Robert; if a girl, to call it Margaret—laments being considered a “presser of Argyll;” desires William to be sent back again to Mr Sinclair's, if his family be well, &c. &c. In Letter XXXVI., dated July 14, 1664, and apparently written from Ralston, like the others, he recommends his wife to sell their house, and talks of the greatness of the attention paid him by his friends. In Letter XXXVII., dated August 12, 1664, and most probably written in the same place as the above, he notices the receipt of a letter from his wife—presses her again to sell her house—writes many pious and excellent things—and gives direction about his children, and the health of his wife. In Letter XXXVIII., dated Sept. 7, 1664, and written evidently from Ralston also, he expresses himself more beautifully than can be rightly described. In short, this letter is the most admirable that the writer of these Notices has ever seen. The Christian sentiments expressed in it, and the touching language in which they are couched, make it most valuable as a guide to those in distress. He speaks in it of sending Ursula Ralston to take his place at his wife's bed-side during her confinement, and again makes mention of the greatness of the friendship shown him by the Ralstons. Letter XXXIX., dated Sept. 9–19, 1664, is from Mr M'Ward to Mrs Carstaires, in her husband's absence. It is full of kindness and consolatory counsel. Letter XL. is dated October 26, 1664, and was written by Carstaires to his sister-in-law, Mrs Durham, and, according to Pro-

fessor Mackay, was dispatched from Cantyre. It is replete with expressions of kindness and piety, and affectionate inquiries after his flock. Letter XLI., dated November 1, 1664, written to his wife, relates principally to home affairs. It was probably dispatched from Cantyre also, though there is no allusion to the place from which it was sent. Letter XLII., dated next day, with a postscript, dated Nov. 17, 1664, also relates to home affairs. In it he begs his wife to bestow some parting present on his niece, Ursula, and mentions that William Ralston was going to Woodside, to bring her home, &c. Letter XLIV., dated December 10, 1664, is, according to Professor Mackay, written from Cantyre also, and is another most truly beautiful letter. It was written on the occasion of his wife's going to reside in Edinburgh, and expresses his feelings at being separated so far away from her.

We have no mōre tidings either from or about Carstaires till next year, 1665, when we meet with two letters to him from his wife ; one undated, and the other dated June 21, (see Letters XLV.,^a) from which we learn that he was still in hiding—that she was against his joining her—that the child to which she had given birth was a fine one, and named Robert, and that the Lord had been very kind to her.

M'Crie, in his *Life of Veitch*, notices, that, up to the time of the Battle of Pentland, Carstaires had continued always lurking. Now, that battle was fought in 1666 ; so that the circumstance of his having signed his brother-in-law's Testament cost him, it would seem, no less than two years' wanderings and hidings.

From M'Crie and Kirkton we learn, that, before the en-

^a See foot-note, p. 29.

gagement of Rullion Green, near the Pentlands, Caldwell, Kersland, and some other West-country gentlemen, made a rising in their district, for the purpose of joining Colonel Wallace's troops, and that Carstaires, contrary to his own judgment, was prevailed on to accompany them. It was, perhaps, as fortunate that they did not manage to effect their march in time to be present at the action; for their numbers not exceeding fifty, and Colonel Wallace and his covenanting troops having sustained a complete defeat from Dalzell, it is not likely that their assistance could have done much for the cause, whilst the rendering of it might have exposed them to imminent danger. News of the defeat having reached them when at Glassford, and being there told also that Dalzell was now between them and their friends, they went no farther east, but retired and dispersed. Kirkton says of Carstaires, "He came along much against his inclination, only to satisfy the impotunity of his friends; for in secret he persuaded his friends not to appear." And M'Crie remarks, that had Caldwell's troops gone to Bothwell instead of Glassford, they might have come at their friends. For this rising Caldwell's estate was given to General Dalzell, (although it would appear from a letter of Mrs Carstaires, sent by the writer of these Notices to the Christian Instructor two years ago, that the King at first was for keeping it to himself,) and Kersland's was given to Drummond, who was Major-General to the Prelatic forces; but at the Revolution these estates were again restored. It was a fortunate thing for the posterity of these leaders that they were thus dealt with, for, had they been fined, their estates would have been so much reduced, that it would have been impossible to have retained them.

Carstaires, on account of this transaction, was forfeited both in person and estate, and although an indemnity was granted in October next year, (1667,) yet he was excepted out of it. His brothers-in-law, Porterfield of Quarrelton, and Caldwell, were "forfaulted," but he being absent could not. Sir John Nesbit was King's Advocate at this time, and the justice court where the matter was accomplished was held in June in Edinburgh.

The year of this rising, (1666,) we have two Letters in this volume, written to Carstaires by his wife, viz., Letters XLVI. and XLVII., as their contents evidently show. The first is without date, and the second is only dated August 30. In the first, the illness of Mrs Ralston is noticed, and it is probable that shortly afterwards this good lady (sister of Mrs Carstaires) died. In the second, notice is given of the death of the baby, Robert Carstaires. This incident is mentioned with singular resignation. It took place on August 3 of this year. As a whole, Letter XLVII. is a splendid specimen of female heroism, and will be found in many ways interesting to the lover of those times.

We may here remark, that there is another letter of Mrs Carstaires, written also this year, along with some others of a kindred character, to be found in the *Christian Instructor* of 1840, which the writer of this Sketch then sent to the Editor of that periodical.^a

We have no more of the letters of Mr or Mrs Carstaires after 1666, the rest in this volume being either anonymous, or dying speeches or letters, written, not by, but to Carstaires, at different undated and undeterminable periods. The next accounts we get of him are from

^a *Christian Instructor*, New Series, vol. iii. p. 53.

Wodrow, who mentions, that on the 3d of September 1672, he was liberated by bond. Whether he had been imprisoned or concealed between 1667 and this date, is not clear. Wodrow, however, is mistaken in thinking that he spent that period in Holland, it being clear to Dr Steven (who professes himself to have been at one time misled by Wodrow on this particular) that he never was in Holland.

He was now fifty years of age, and doubtless much affected in health by the cruel treatment he had so often sustained. It does not appear that he lived much out of Edinburgh after his liberation; for he never was allowed to return to his church again.

When in Edinburgh he seems to have busied himself in instructing private Christians in the knowledge of the truth through the medium of letters, as we find three addressed to him from Holyrood, by two daughters of David Lord Balcarras, thanking him for his care for their spiritual advancement. (See Letters XLIX., L., LI.)

But though thus in great measure retired from public life, he was not, by any means, now forgotten by the Christian world. On the contrary, we find that, in 1675, he had a most flattering invitation from the Consistory of the Scottish Church at Rotterdam to be minister in that city.

The extract from the session-books of the above church, of which the following is a copy, was kindly lent to the writer of this Sketch by the Rev. Dr Steven, formerly minister at Rotterdam.

“The Session met at 9 o'clock, A. M., Saturday 19th June 1677.

“ The Session meeting at Mr Russel’s house, conform to appointment ; John Fleming and Robert Allan absent. After prayer, as aforesaid, the letters ordered to be written to Mr Carstaires and Mr Kirkton were read, approved, and subscribed by all present ; and first, that letter directed to Mr Carstaires, as follows :—

(Consistory Letter to Mr John Carstaires.)

“ ROTT., June 19, 1677.

“ REV. AND DEAR SIR,—As you have been endeared to us upon the account of your savouriness, because of the exceeding grace of God in you, and of the singularity of your serviceableness to your Master’s great interest, so we do, by this signification, testify our particular obligation you have put upon us, by the great pains you have taken on our behalf to have us planted with a faithful minister. And yet, dear Sir, give us leave, without a mistake, to tell you that you have gone too far about. We had an account from your colleague, after he received your return, what he had done by virtue of that power we had put upon him, and was none other than what partly resided in him ; and when he gave us an account of his serious interposings with you, as we could not but judge that he had pitcht upon the person in the world on whom ourselves would have pitcht, and do by this approve what he hath done, so we cannot dissemble the sorrow it was to our souls to hear what a return you had given. And now, Sir, since by his to us he hath acquainted us that he is yet to write to you, and to interpose with you on our behalf, we have laid hold upon this opportunity, not only to let you see we approve his choice, and homologate his call, but most

earnestly, in the bowels of Christ, who hath counted you faithful, and put you in the ministry for his poor flock's sake, for whom we know ye have bowels of compassion for us your poor brethren's sake, who stand in need of such a shepherd ; nay, for the more general interest of the Church of Christ, and for the interest of that very church which we seem by our call to withdraw you to, which we are confident, when you are here, you shall not evade nor escape the conviction, as matters now stand both there and here, of your being in far better case and circumstances to serve God, in the Gospel of his Son, in this place than you can do at present in the capacity wherein you are. We say, dear Sir, for all these reasons which plead upon you, listen to our earnest call and invitation ; do not fill us with sorrow by a refusal, neither make our hearts sick by deferring our hope ; but, without more delay, come over and help us. We know your colleague, upon the discouragement you gave him, hath written an alternation, in case you yourself be not prevailed with, and we must tell you we both approve of his pitching upon so eminent and faithful a servant of Christ ; and we acknowledge the pains you have been at to persuade him to a compliance with our desire ; and necessity hath singularly obliged us. But, notwithstanding of what we have written to that worthy man, whose praise is in the Church of Christ, yet, we must tell you, we have only done it because you have thrust us from you ; and to make that appear, we once more appear before you, in the posture of supplicants, begging that you will not prove obstinate and inexorable.

“ We have heard of some of your reasons, which are far from discouraging us, that, we cannot deny it, they give

us confidence to conclude that you can be of more use to us than you can be there. Neither see we with what clearness you can thrust us from you. Dare we venture to bid you remember there was more of humility in that answer, 'Here I am, send me!' than in that, 'Send, I pray thee, by the hand of whom thou shouldest send!' (Pardon, reverend and dear Sir, if grief and desire draw expressions from us, which otherwise, speaking to you, we would not suffer ourselves to express.) Neither think that the alteration doth, in the least, lose you; for we must tell you once more, there is no alternative till you have absolutely refused; and in that case, we grant we have not only joined with your colleague, in putting it upon you to overcome that worthy man into a compliance with our invitation, as knowing you have power with him above any, that we are confident, reverend and dear Sir, to tell you our souls, and the souls of their people, desire with us your present coming over: therefore, fill not our hearts with sorrow by a refusal.

"This, being drawn by special order of the Session, was read, and unanimously approved and ordered to be subscribed in their name, by, reverend and worthy Sir,

"Your loving brother, and earnest supplicants," &c.

Notwithstanding the kindness and urgency of this most masterly letter, Mr Carstaires did not feel himself at liberty to go to Rotterdam, his strength being much impaired, and having other considerations to keep him in his native land. And Mr Fleming, who had formerly been minister at Cambuslang, was therefore appointed in his stead. Noticing the circumstance of Mr Carstaires' refusal, Mr M'Ward (whom, in a letter dated Edinburgh,

1679, February 12, published in the Appendix of M'Crie's *Life of Veitch*, Carstaires calls his dearest brother, nay, more, his "dearest, and even as a womb-born brother,") thus wrote to Holland respecting him :—

"If his bodily condition, and other things, had suffered him to come, you would quickly have had a conviction that in planting the place with him, I had done it by one whose liveliness in preaching the Gospel would have made all the congregation to have blessed the Lord that my withdrawing had made way for planting such a burning and shining light amongst them ; and, in remembrance of that mercy, (if bestowed, O if it might yet be !) my soul should have allowed them either an oblivion of me, or such a remembrance as would only have provoked them to have prayed for pardon to me, that I sinfully wanted that shining seriousness which they would have found in him ; the observation whereof gives me confidence to say, that though we conversed long together as colleagues, —and I judge no two ministers on earth live in a more intimate fellowship,—yet such was the eminence of the grace of God in him, and so manifest was the presence of God with him, that, to the best of my remembrance, I did never open my mouth where he was but with the greatest reluctance." (See *Steven's History of Scottish Church*, Rotterdam, pp. 5, 6, 7.)

It was in the year 1679 that the preface to Calderwood's *Church History* was written by Carstaires ; and Dr M'Crie was of opinion that he obtained his copy of that book from Douglas of Cavers, whose family has to this day the copy of it mentioned in a letter of Carstaires' to M'Ward, given in the *Life of Veitch*.

The mildness of his temper, and desire for the peace of Israel, eminently appear from what he wrote to his friend in one of the letters above quoted, (dated Edinburgh, February 1679.) “Is there,” (says he,) “my dearly beloved brother, and man greatly beloved, no place for entreaties and beseechings, to consider and endeavour to prevent, before things be quite past remedy, (for I will dispute none;)—is there, I say, no place to consider whether it was better to supersede our contendings than to have our Church ruined? I scarcely see a middle way for any thing. I hear the sober and judicious godly in Scotland will not hold up with these late methods; and indirect ways are taken to blast every man’s repute that finds not in his heart to go all the length that some go; but it’s a small thing to be judged of men. As for poor me!—O if I knew of a cottage in the wilderness while I live, and were sure thence to go to the kingdom.”

One cannot read these words without feeling how nearly the present times resemble those of Carstaires and M^r Ward, and without admiring the fortitude that could make the same man, who had despised suffering in former times, despise shame in later, when he saw that the same principle called for either magnanimity.

We find from Wodrow that Mrs John Carstaires and her sister, Mrs Durham, were both imprisoned this year for attending on “conventicles.” “Upon the 4th instant,” says Wodrow, “a conventicle was discovered in Mrs Durham’s house, and Margaret Mure, relict of Mr James Durham, and Janet Mure, spouse to Mr John Carstaires, were taken and imprisoned in Edinburgh Tolbooth. This day they petition the council to be released out of prison.

With some difficulty, some friends of theirs got the council to remit them to the magistrates of Edinburgh." (See Wodrow, vol. iii. page 10.)

A circumstance occurred in the year 1680, connected with Carstaires, which it is difficult altogether to explain. A Mr Skene, a gentleman of family in Aberdeen, was this year executed for having denied the king's authority, and owned "the rebels at Bothwell and Ayres Moss," &c., and, dying, he declared that his blood was on the head of many, and, among others, "upon the head of J— C—," (John Carstaires,) "who condemned my testimony against those bloody tyrants, asserting me to be a Jesuit."^a It is so unlike Carstaires to have done such a thing, that we cannot but give place to the words of Wodrow,—who had no doubt that he did not,—which words are as follows :—
 "In charity I shall believe that Mr Skene *was informed* that the Rev. Mr Carstaires had said so; but the same charity, and Mr Carstaires' known tenderness and temper, forbids me to believe he said so." (Wodrow, vol. iii. page 228) This, we think, must be the true way of accounting for the unhappy misunderstanding, which, in that case, only attests the Scripture doctrine, that "a tale-bearer separateth chief friends."

Shortly after this event, Carstaires was brought before a committee of council, where Argyll presided, and questioned as to whether his opinions agreed with Mr Skene's or not. The following is Wodrow's account of his declaration :—"He owned the king's authority, and that of the courts. With a great deal of seriousness, he disclaimed the follies and principles Mr Skene and some others now

^a See Cloud of Witnesses.

advance ; and said, he could not express his abominating their extremities with vehemence enough. He protested against John Bishop of Edinburgh sitting in a civil judicatory, or any of his character ; he acknowledged the King to be the fountain of honour, but denied the bishop was capable of it. He declared he loved his Majesty's person, and honoured him, and daily prayed for him. He and the other two (William Johnston and Joseph Brody, merchants, Edinburgh) were set at liberty ; and Mr Carstaires came off with a great deal of respect and applause, even of adversaries ; only Bishop Paterson was extremely fretted, and promised him a return, if ever it lay in his power, for protesting against his being a councillor, refusing him his titles, and terming him only Mr Paterson."

The following anecdote, which we quote from a note to M'Crie's *Life of Veitch*, may be found, with little variation, in both the *Christian Instructor* for 1827, and *Wodrow's Analecta*, at present being printed for the Maitland Club :—

“ In the year 1681, the Earl of Rothes being on his death-bed, appeared concerned upon views of eternity, and the Rev. John Carstaires, upon his desire, waited upon him, and prayed with him ; the Duke of Hamilton and many others of his noble relations being present, and few were present without being affected very sensibly. When the Duke of York heard that Presbyterian Ministers had been with the Chancellor, he is said to have had this expression—‘ That all Scotland were either Presbyterian through their life or at their death, profess what they would.’ ” In the *Wodrow Analecta* this anecdote is introduced with the following remarks :—“ Mr John Carstaires, who published most part of Mr Durham's sermons

that are in print, was a person very powerful and eminent in prayer. He was frequently at St Andrews with his brother-in-law, Mr James Wood; and Mr Wood used to say—‘ We come near our brother someway in government and preaching, but in prayer he goes quite out of our reach, we cannot once come near him.’ There were two prayers of his much spoken of; the one after Mr Andrew Gray’s death with his widow, which [was] extremely moving, and the other with the Duke of Rothes that day he died.”

Mr Carstaires seems to have been much sought after on account of his gift of prayer by nobles in their affliction. It would appear that he was engaged in prayer with the Marchioness of Argyll when her husband was about to be executed. This is noticed in the following extract from the Wodrow Analecta :—

“ The day on which the Marquis of Argyll was executed, he was taken up some two hours or thereby in the forenoon in civil business, clearing and adjusting some accounts, and subscribing papers. There being a number of persons of quality in the room with him, and while he was thus employed there came such a heavenly gale from the Spirit of God upon his soul, that he could not abstain from tearing ; but, lest it should be discovered, he turned in to the fire, and took up the tongs in his hands, making a fashion of stirring up the fire in the chimney ; but then he was not able to contain himself, and, turning about and melting down in tears, he burst out in these words— ‘ I see this will not doe ; I must now declair what the Lord has done for my soul ! He has just now, at this very instant of time, sealed my charter in these words—Son, be of good cheer, thy sins are forgiven thee !’ And, in-

deed, it seems it was sealed with another remarkable witness; for, at that very instant of time, Mr John Carstaires was wrestling with God in prayer in his behalf in a chamber in the Canongate with his lady, the Marchioness of Argyll, pleading that the Lord would now seal his charter by saying unto him, ‘ Son, be of good cheer, thy sins are forgiven thee!’ To this, it seems, the Marquis himself alluded in his speech. It seems Carstaires generally observed that when in the pulpit he was most assisted in his first prayer in the morning, in which he usually took notice of public affairs and the state of the Churches; but that he was usually very brief in his last prayer, his strength being almost spent before he came to it.” (See Wodrow’s *Analecta*, vol. ii. p. 148.) It was in 1682 that Carstaires prefaced Durham’s book upon Isaiah, with a dedicatory epistle to the Earl of Crawford.

From the letter which he wrote on the 3d of November 1684 to the Secretary of State, (which is given at full length in Wodrow, vol. iv. pp. 39 and 40,) we learn now he was almost 63; “ that he was so infirm, that for the last two and thirty months he had not but twice, and that not without some difficulty, walked between the Cross and Tron, nor so much as crossed the narrowest street or lane in Edinburgh for twelve months; that fearing all Presbyterian Non-conformist clergy were now to be either perpetually imprisoned or banished his Majesty’s dominions, he wished, at this late date, a pass to go out of his native country, where he had thought to have been permitted to die—a pass not charged either with a prohibition to discharge his ministry, or to return at a future time. He mentions that he dare not engage, whatever his practice might be, not to exercise his ministry; that he ex-

pected to die on his way, (as he intended going far off;) that for four months he had been unable to take one turn in his chamber, and a considerable time in bed in great agony." The description given of his health here is corroborated by the fact, that when he prayed with the Duke of Rothes, he had to be carried into that nobleman's room, being so frail as not to be able to walk into it.

Wodrow says, "What the reception or consequent of this address to the secretary was, I know not, but I think this singular and eminent servant of Christ died not long after this, (three or four years,) and got beyond their reach; yet still the ingratitude and severity of this period toward this worthy minister and others was not less, and many were brought to hard circumstances." (See Wodrow, vol. iv. p. 40.)

The date of the death of Carstaires cannot be exactly given; it has been thought to have been 1685, from the following statement, made by him in his preface to Durham's *Unsearchable Riches of Christ*, dated July 4, 1615. "I heartily wish that this mite of service may be acceptable to the saints, it being the last service of this kind that I shall have access to do them." But an apparent contradiction in the Appendix to the fourth volume of Wodrow makes us incline to suppose he did not die till 1686. The contradiction is as follows:—Mrs Dunlop, in writing to her husband, mentions that she would have been with his mother, but could not now leave her own (my) poor fatherless and motherless sisters, from her so long as she was here, (Edinburgh;) and the Principal, (Carstaires,) in a letter, dated Leyden, March 14, 1687, addressed to his sister Mrs Dunlop, says, "I hope it shall ever appear how mindful I am of my dear parents their

commands, and how much I desire to be to you and them, dear sister, your most affectionate brother, and faithful well-wisher, W. C.”

But whether he died in 1685, 1686, or 1687, we have his dying words preserved in the Advocates’ Library; and the following is an exact copy of them, with their preamble :—“ The last words of Mr John Carstaires, some time minister of the Gospel at Glasgow, as they were taken from his own mouth when a-dying, *anno* 1685, or 1686, by Mr William Chrington, some time minister of the Gospel at Edinburgh. Being asked how it was with him, he answered, ‘ That he had laid aside all duties, and all his performances whatsoever; and that he had betaken himself to the righteousness of Jesus Christ and rested thereon; and that thereby he concluded, that within a little he should be as well, and much better than ever, in the best frame of soul he was in, being made holy as God is holy, and knowing Him as he was known of Him.’

“ Being asked as to the public matters of God and the times, he said, ‘ That it was a very great depth; but if I be not far mistaken of the word and ways of God, the heart of God is not toward these men; and that, notwithstanding of all their successes and prevailings of a long time, against the people and work of God, he was persuaded *tandem bona causa triumphabit*. He exhorted all his friends to walk humbly with God, to lay on the dust before him, to wait patiently on him, and to show all manner of compliance with this generation; the sooner the better, the straiter the better. For himself, he blessed the Lord that he had in some measure preserved him; for God had made him many a time willing to have laid his head upon a block, if so be God had called him thereunto.

He said he blessed the Lord he had, these twenty or thirty years, no challenges for any mints he had made at the service of the Lord in the Gospel; but he had many for his shortcomings therein. He left his children and family on God, who had given him them, and would be their portion. If it were possible that Christ and his interest in the world could ruin, I had much rather ruin and fall with him, (said he,) than stand with any, or all the powers in the world; but as I am persuaded that these cannot perish, so am I confident in the Lord these shall revive in all the churches of Christ.''' (See M'Crie's *Life of Veitch*, pp. 16, 17.)

These are not the boastings of one putting on his harness, but the serious statements of one who had faithfully borne the toil and heat of the day.

How pleasant to trace the history of such a man, whose principles seem to have been rivetted in him, so that neither death nor life, nor many persecutions, could at all avail to loosen them; and yet whose temper was even as mild as that of the least annoyed of men. The Letters to be found in this volume are as full of tenderness as though they had been written by one who had been all his life in the midst of caresses. So true is it, that that same Spirit which makes a Christian add virtue to his faith, bestows upon him also that meekness and love which pass all knowledge!

We cannot close our Sketch without noticing some of the lasting events of a public nature that occurred throughout the lifetime of Mr Carstaires; for the whole period of his existence was one of the most remarkable in the history of the Church of Scotland.

Whilst entering college, (A. D. 1638,) as we have al-

ready seen, the celebrated General Assembly that deposed the Bishops, denounced Episcopacy, repudiated the authority of the previous corrupt Assemblies, and established acts for the purification of the Scottish Kirk, met at Glasgow.

During his attendance at college, the affairs of Dunse Law and Newburn took place, between the troops of Charles and the Covenanters; the bloody massacre of the Protestants occurred in Ireland; the Westminster Assembly met, and drew up the Confession of Faith; the Solemn League and Covenant was entered into between England and Scotland; the great Montrose was totally defeated by Leslie at Philiphaugh; and King Charles' army worsted at Marston Moor and Naseby.

When at Cathcart, the King was beheaded at Whitehall.

And during the period, extending from his translation to Glasgow, in 1650, to 1664, when obliged to wander for the part he had taken in witnessing to the dying Testimony of Wood, Cromwell had both gained various victories in Scotland, established his civil supremacy in England, and ceased to be; Sharp and Charles II. had both betrayed their treachery; Middleton had been exalted and disgraced; and Lauderdale had proved himself a ruthless persecutor; Argyll was executed; the Black Act for remodelling the Kirk was passed; the Bishops were again established in Scotland, and four hundred Presbyterian ministers ejected from their benefices in a single day.

Between 1664, again, and 1685, (the supposed year of his death,) various important events transpired, such as the rising of the Pentland; the affair of Rullion Green; the secret of Charles' views with regard to the Church of Scotland, viz. his idea that he should be accounted its

supreme head—an idea sanctioned ultimately by an act of Parliament, that was nullified at the Revolution; the assassination of Sharp at Magus Moor; the battles of Drumclog and Bothwell-Bridge; the enactment passed to put down field-preaching; the establishment of the Test Act; the death of Cameron at Ayres-moss; the martyrdom of many distinguished Christians, such as M'Kail, Neilson of Cormack, and Cargill, also of the two Wigtonshire females, and many of inferior note, through the cruelty of Claverhouse; and, singular enough, the death of Charles II., which occurred in the year 1685, the same in which Carstaires is supposed to have died.

There can be little doubt that times like these are what, in all probability, many now alive will very shortly see; they ought, then, to be well inquired into by all who are determined to stand true to God and to the cause of their Redeemer, as well in days of trial as of peace.

NOTES

TO THE

LIFE OF THE REV. JOHN CARSTAIRES.

NOTE 1, p. 2.

THIS flourish (if it be nothing more) occurs in the record, immediately after the name of Mr James Carstaires. One can scarcely think that it stands for nothing. Dr Buist, who is very well acquainted with the St Andrews session-books, thinks that nothing is meant by it; but, in the absence of other information about Mr James, it has been thought advisable to quote the record with all fulness. Future discoveries of his history may tend, perhaps, to settle the point, and to make out that it was meant either for M.D., or *eld.*, or *v. d. m.*

NOTE 2, p. 2.

“*The will of a Mr James Carstaires.*” The following is a copy of the greater part of the Testament referred to:—“The Testament, Testator, and Inventare of the guidis, gear, and debts of umquhile Mr James Carstaris, resident in St Androis, within the parochin thereof, and sherifdome of Fyffe, the tyme of his decis, quhilk was upon the — day of — 1625, made and given upo be Johnne Carstaris, younger, ane of the *tutoris testamentaris*, in name of Johnne Carstaris, lawful sonne of the sed defunct, being minor, and other testators. [The property and debts are here stated, and seem to have been

pretty extensive, though there is no place mentioned as belonging to him, so far as can be seen.] * * * *

* * * * I, Mr James Carstaris, resident in St Androis, considering myself sic wac of bodie, &c. &c., I mak, &c. Mr Thomas Houp of Craighall; Doctour George Martinne, provest of St Salvator's Colledge; Henrie Arthur, provest of the sed citie of St Androis; Johnne Carstaris, merchant, citines of the said citie, my father-in-law; Johnne Carstaris, younger, his lawfull sone; and Johnne Lepar, merchand, ane of the bailles of St Androis, or any three of them,—the said Johnne Carstaris, younger, being always ane lawfull *tutoris testamentaris* to the said Johnne Carstaris, my eldest lawfull sone,—and to James Carstaris and Catharine Carstaris, my other lawfull barnis.

“*Item*, I leave a legacie to Margaret Clepan, my sister utherine, the soume of three hundred mercis money of Scotland.

“*Item*, To Mr Hew Lyndsay, citiner of St Androis, the soume of ane hundred mercis, &c.

“*Item*, I leave to the poor of the said citie of St Androis, to be distributed by the session of the kirk thereof, the soume of ; and the remainder of my guidis, ger, and detts, I leave to the said Johnne Carstaris, my eldest lawfull son. In witness whereof, &c.

“Written 9th day of February 1625 yers.”

The John Lepar noticed in this will was married to Janet Carstaris; and there cannot be a doubt as to her being a sister of Sir John of Kilconquhar, as, in the session-books of St Andrews, John Lepar is frequently a witness at the baptisms of Sir John's family, and Sir John at the baptisms of his, &c. From the retours of Chancory, it would appear that he was possessed of the lands of Northbank, in the regality of St Andrews, and also of a portion of the lands of Drumcarrow, and that his five daughters, Catherine, Anne, Euphemia, Helen, and Elizabeth, were co-heiresses at his decease.

NOTE 3, page 2.

“*Sir John Carstaires of Kilconquhar.*” This gentleman, the son of John Carstaires, Esq. of Newgrange, in the vicinity of St Andrews, obtained the lands of Kilconquhar, A. D. 1639, Parliament ratifying the settlement in A. D. 1641. This estate had belonged previously to the Ballendens, and before them to the Dunbars, Earls of March, one of which family built the mansion-house, which,

till a few years ago, stood much in its original form, before the present proprietor, Sir Henry Bethune, Bart., built his splendid additions to it, constituting it one of the finest houses in Fife.

Sir John was married to Helen, third daughter of Sir Archibald Murray of Blackbarony, Bart., and had a large family by her. From this couple sprang that Sir John Carstaires of Kilconquhar who married Dame Ann Bruce, heiress of Kinross, and widow of Sir Thomas Hope of Craighall, Bart., and brought into his family, by this marriage, (the issue of Dame Anne by her first husband becoming extinct in the second generation,) the estates of Kinross. This Sir John was succeeded by his son James, who added the name Bruce to Carstaires; and married a daughter (Christian) of Sir P. Wedderburn Halkett of Gosford and Pitferran. From him descended the late James Carstaires Bruce (or, as the name should have been written, according to the quarterings of the family shield, James Bruce Carstaires) of Balchrystie, who married the Honourable Elizabeth, daughter of the seventh Lord Rollo, who survives, but by whom he had no family. Thus the Carstaires of Kilconquhar are now, and but lately, extinct. These particulars, in the greater part, have been obtained from the Honourable Mrs Carstaires Bruce, above mentioned, who kindly permitted the writer of this sketch to examine some of her genealogical papers.

A singular sort of fatality seems to have hung over this family. The crest of Carstaires is a sun-flower opening to the rising sun, and the motto is this—"In te splendente;" and so long as the name Carstaires was all that Sir John's family bore, they prospered most remarkably, acquiring lands, and succeeding to estates in a very felicitous and singular manner. But the crest of the Bruces of Kinross is the sun setting, and the motto of the family "Irrevocabile." And ever since the Carstaires assumed that name they have come down by degrees, both in fortune and in numbers, till now that the family is extinct, and extinct without leaving any property to be sought after. The Honourable Mrs Bruce has often remarked this circumstance to the writer of these notices. See the Genealogical Tree of the Family of Carstaires of Kilconquhar.

NOTE 4, page 2.

Some traditions would make the first Sir John an uncle of the Rev.

John, others would make him his father, and that of the Dunlops would make him his grandfather. It is impossible he could have been this last, as he lived a long time after getting the estate of Kilconquhar in 1641, and many of his family were born after this period. That he was a relation, however, there cannot be a reasonable doubt; for not only does the opinion of the Honourable Mrs Bruce agree with that of the descendants of the Rev. John Carstaires upon this point, but in the Denino session records both Sir John Carstaires and his brother-in-law, Sandilands of St Monance, (a son of Sir John Sandilands of Calder, one of the Lords of the Congregation,) are mentioned, and Sir John more than once, as witnesses at the baptism of Mrs Wood's (Catherine Carstaires') children; and there are many other similar circumstances calculated to excite the same impression, such as the circumstance of Principal Carstairs mentioning Kilconquhar in one of his letters to his sister in Wodrow's Appendix, and that of his brother's having obtained the loan of some money from Sir John, and his father's noticing Lady Carstaires in one of the Letters in this volume, and an account, in the writer's possession, paid by Principal Carstairs in the "Kinneuchar affair."

NOTE 5, page 2.

There is very good ground for indulging the supposition that the Mr John Carstaires, senior, merchant, citizen of St Andrews, mentioned in the testament given in Note 2, was the same John Carstaires who afterwards became proprietor of Newgrange; and, therefore, that his son, Mr John, mentioned also in the testament, was the same who afterwards was knighted, and, in 1641, constituted proprietor of Kilconquhar. What renders this supposition very plausible is the circumstance, first, That when mention begins to be made in the St Andrews' session records of John Carstaires of the Grange, mention ceases to be made of Mr John Carstaires, senior, merchant. Secondly, That no mention is made of Mr John of Newgrange after 1641; the year in which, according to the retours of Chancery, Sir John is noticed as having succeeded his father. Thirdly, When notice begins to be made of Sir John Carstaires in 1641, notice ceases to be made of Mr John Carstaires, junior. Fourthly, John Carstaires, elder, merchant, was witness, in 1629, to the baptism of Eupham, daughter of Mr Sandilands of St Monance, by Catherine

Carstaires, (sister of Sir John,) and appears to have been witness at the baptisms of others of the same family; as, for example, at that of Jean, daughter of John Lepar and Janet Carstaires, born 1632.

NOTE 6, page 6.

The following extract from a letter received by the writer of these Notices, from Dr Forbes of St Paul's, Glasgow, vouches for this:—
 “ On receiving your note I waited on Principal M'Farlane, who is custodier of the old records belonging to the Presbytery, and stated to him what you wished to know concerning Mr Carstaires. In reply, he mentioned that the state of the records, at the period when Mr Carstaires must have been inducted, was so mutilated, and what remained so scorched by a fire which burned the Tron Church, about 40 years ago, that he did not think it practicable to learn anything from them.” Dated Glasgow, 4th January 1842.

NOTE 7, page 8.

William Sandilands of St Monance, who married Catherine Carstaires, sister of Sir John Carstaires of Kilconquhar House, was a son of Sir John Sandilands of Calder, one of the Lords of the Congregation. The tomb-stone of this William Sandilands and his wife is still to be seen in St Andrews' churchyard, though it is in a most mutilated condition; and is now placed against the wall that skirts the burying-ground, having been removed from its position above the graves.

LETTERS
OF
THE REV. JOHN CARSTAIRES
AND OTHER
SCOTTISH WORTHIES.

LETTER I.

Mr John Carstaires to Mrs Wood.

DEAR SISTER,—I have oftener than once had thoughtes to wreit, but these, as many others, have bein turned to nothings. It is some refreshment to me, in my shortcoming in this dutie, that ye will not suffer muche prejudice by my silence, having the whole counsel of God, in all thinges to be believed and done, brought forth to you in that place, and fellowship neerer and more remott, where the Lord hes cast your lot. O sister ! if it be improven and made use of, ye may say, and should say, that your lot is sweetlie casten—that the lynes are fallen to you in a pleasant place, and that ye have a goodlie inheritance. Wher is the joyfull sound heard so ? Where are all ordinances so ? What people lyke to you, to whom God is

so near in all thinges ye call to him for? And wher is ther sweeter fellowship, occasione of it at least, with some eminent Christians, and wher such a yoke fellow? By all which, God calls for, and gives notable helps to, comunione with himselve in his Chryst; by these thinges men lives; and in all these thinges is the lyfe of the spirits of his people. Now the Lord himselve, that teaches his people to profit, teache you to profit by all these thinges, and come to your haste with the fullness of the blessing of the Gospel of Chryst. Precious! O verie precious, are your offers and opportunities! O that he wolde give you the good and sweet fruit of them. Your sister is growing strong, and a fyne nurse to hir son,^a yet alive. Let the Lord oune him for his. Shee thinkes her selfe muche bound to your kynd husband and your selfe. It is refreshfull to us that we are kepted with you in remembrance.

Fearing muche the bearer's way-going, I dare say no more; but let the good will of God, and his riche blessings in Jesus Christ, be on both you and yours. I rest, sister, your affectionate brother,

MR J. CARSTAIRES.

Glasgow, Feb. 16, 1649.

Let these kyndlie remember your sisters, and my reallest love to your husband and selfe. Let him excuse mee; I am hasted. I have sent that booke, sister, your propynie or token is sweet, because yours.

*For his loving Sister,
Katharine Carstares,
these.*

^a This son was William, afterwards Principal Carstairs.

LETTER II.

The Same to the Same.

DEAR SISTER,—I think the tyme of your solitariness is lengthened by your expectatione, wherein the Lord, no questione, hes his oune endes, as more publicke, so more particular in reference even to you. It may be he wolde have you taking a proof of what he himselfe is, without the choice of all creature comfortes ; and learning the excellent airt of upmaking in God all wishes and wants in the creature, which is a lesson well worthie the learning, though it wer by a quarter of a year's solitariness, and heavie exercise throughe that. Let him be employed in this to helpe you to take out some thinge of this lessoune, and to putt the matter of your interest in Jesus Chryst, in this precious opportunitie, to some poynt. I think the longer we live ther will be more and more discoveries of the emptiness, vanitie, and unsatisfactoriness, of all thinges under the sun, and the absolute necessitie of making use of precious Chryst. I beseech you, dear sister, have a care of your body, and learn not to be anxious nor perplexed with oursetting caer for any thinge ; and let him dispose upon all events as seems good to him, who will be very loath (ye seeking him) in any thinge to lett you suffer prejudice. He will certainlie doe all thinges well, onlie give him credit and follow your dutie, making use of Jesus Chryst therein. Your sister desyres kyndlie to remember you. It's lyke we wolde have seen you

before this, had shee not taken ane ill hoste, which seems now to be wearing from her. I rest, your oune brother,
 Mr J. CARSTAIRES.

Glasgow, Jan. 10, 1650.

Make welcome Mr James Durham,^a Mr Bailie,^b and Mr Patrick Colville, if they come to see you.

*For Mr James Wood his Wyfe,
 these.*

LETTER III.

Mr James Wood to his Wife.

* * * * *^c
 to me, a sight of you will be to me sweeter than any that ever I hade hithertill ; and I will account it as a new gift of you from God. He himself knowes how sad nights and dayes I have had for you since we came from Holland, (which is at the wreiting hereof twenty-two dayes,) and how weet cheeks I had this morning at our coming at land. My feares have proceeded, partlie from want of having a word from you when our last publick packet came to Holland, though I got a letter therein from our Principal, and partlie from apprehensions, both preceeding and following that. Always, deare Katherine, my

^a His wife's brother-in-law.

^b The celebrated Principal.

^c Torn in the manuscript.

onlie earthlie joy, if yee be in the land of the living well, this bitternesse will produce yet greater sweetnesse.

We are here lying at anchor at the mouth of the Spey, in Murray, not to come ashore befor to-morrow, becaus it's the Sabbath, and the King is this day taking the Covenant. He has given all the satisfaction was desired in the last papers in everie particular. I hope this week to see you. This is in much haste. The grace of the Lord be with you, deare jewel. I am, youre owne, deare, and loving,

Mr JAMES WOOD.

From Shipboard at Speymouth,
Junie 23,^a 1650.

David Mitchell is here verie well ; and has his love remembered to his wife.

For my Dear Sister,
Katherine * * * * ^b
St * * * *
these.

LETTER IV.

Mr John Carstaires to his Wife.

MY HEART,—Your last to me, throughe the bearer's sloathfulness, came not to my handes. There hes, no doubt, bein a providence in it, whiche I desyre to reve-

^a Historians all notice the 23d of June 1650, as the very day when Charles II. landed in Scotland at Speymouth.

^b Torn in the manuscript.

rence, as carrying in it reproofe to me because of litle notice taking of or profiting by what is written or spoken to me ; it is not, however, how litle observant I have bein, and am, to this day, of his comings and goings by me, in one dispensatione and another, I may cry out, Woe is me ; my leanness, my leanness ! It's a wonder to me, at least it may be, how it hes not bein obvious and palpable, feasible to all his people, standing by and looking on, that my nakedness hes not longe ere now bein discovered—that the painture upon this tombe hes not bein rubbed off, and the rottenness within seen—that the vizorme and cover hes not bein pulled of this face, which hes longe, even verie longe, much deceived a worlde. I thinke (at least I may) that there was never anay that had such traffichine that kepted up so mucche treading in the praciousest thinges with so poor and small a stroke, that boore out so great a porte of a professione among the people of God having so litle of him—that came so fyne to the street, having so much povertie and want at home within doores. How is it that I have winne thus far throughe, unknowen ? How has it come to pass, having, I may say, (for the lyfe of communion,) lived without God and without Chryst in the worlde, seldome or never able to say it from anay feeke of experience ; and feeling truelie my fellowship is with the Father and with his Son Jesus Chryst ; having so litle answered expectatione in all employments and relationes whereof ye know somewhat ? What have I done as a son to parents ? What have I done as a brother ? What as a friend ? What as a neighbour ? What as a husband, a father, and head of a familie ? What as a minister, a pastour, a watchman, a stuard, a servant of Jesus Chryst, a friend of the Bride-

groom? What as a member of judicatories; and what as a Christian, an expectant of heaven, who should be the glorie of the Father, and in whom Chryst should be the hope of glorie? It cannot be told how emptie and toome in all these I have bein; and how unfaithfull, all places, all stations, and callings, and all relations, may testifie, depone, and prooffe, much against me. He has hitherto suspended the leading of this processe against me, excepte in the court of my own conscience, where things hes never, as yet, bein so taken with as they ought, nor mourned for; nather hes the advocat bein so putt to doe his office; he seems still to holde it at this court. I desyre to wait for his helping me to pass sentence more throughlie for these, for all these thinges upon my selfe, and to make more use of him who is an Advocatt with the Father, even Jesus Chryst the righteous, who has never gotten his owne place with me, nather the love, honour, and respect due to his place. When, when, will He be precious to me as he is to all them that beleive? even when his usefulness to me as Cautioner, as Advocatt, and Mediator; when his worthe and superexcellencie shall be discovered. I wolde fain believe that he will rather, (?) and commend himself to my heart, as altogether lovelie; as most sweet, as beautiful and glorious, as most excellent, as non-suche, and if so, weils me for evermore; but alace it's far from this for the present, even as far, notwithstanding of the present dispensatione, as it hes bein for a long tyme before; yet they are verie far behinde whom he cannot fetch up! O, that he wold draw me, and make me run after him, that he wolde enlarge my heart, and cause me run, with some chearfullness, the way of his commandments, none of which are grievous, though they have bein

manay a day so in my account. Wolde to God it might be so no more. I know he is doing you good ; let not limiting * * * *^a despysing leytilbeing, and suspecting his beliefe hinder him. I hope he is letting you see that he cares for you and yours, so that carefulness will be looked upon as sinfull by you, who hes had strange experiences of his tender looking to what concernes you. Believe that he loves you with his heart, and means good to you, from all the toches that ye have hitherto mett with, or shall hereafter meet with. Ye will find him verie loath to make you sad ; and if at any tyme ye be in heaviness, through manifold tentationes, he will let you see the needfulness of it. It's lyke your heaviness may be as great now as ever it hes bein, yet let not your heart be troubled, he is fulfilling all his pleasure ; he is executing his auncient counselles ; he is bringing to pass what he hes before determined to be done ; the things of his heart are taking place in this as in everie other generatione. Now, all his thoughts concerning his people are thoughts of peace and not of ill ; his thoughts concerning them are precious ; he knowes the thoughts which he thinks, and who else has ever, to the full, discovered or plumbed the depth of their thoughtes ? These thoughtes are the same for ever, for love and good-will. Whatever changes there be of dispensationes he is never, indeed, * * * * *
* * * * *

ane enemie. When he is as ane enemie it is still peace that is in his thoughtes ; there is never ill in his mynde, never ane ill turne, so to spake, none of his thoughtes are thoughtes of ill. Beleeve this ! O beleeve this, dear heart !

^a Word torn in the manuscript.

^b A part of the letter torn and illegible here.

in reference to yourself and his people in the land ; take him not to be a reall enemie, to be an ill-willer ; looke for good from him, promise it to yourselfe from him, expecte it, even out of these sad thinges ; and he will give ane expected end, he will satisfie, yea, goe beyonde, expectation. He defyes his people to looke for so much good from him, but he shall warre their expectatione ; quyet yourselfe upon him, seek into his bosome ; it's open to you. I desyre to leave you with these litle ones there, with all his precious people in these afflicted parts ; I hope not forgotten parts. We are still where we wer, desyring to remember the Lord's worke and his people there, and to wait for his appearing for the comforte of his Israell. Hoping also that he will make it known that he hes a people there that desyre to fear him, and to keepe their garments clean and unspotted with what is sinfull and displeasing to God, ather upon the left or right hand, not further, I am, dear heart, your oune in the Lord,

MR J. CARSTAIRES.

Edinburgh, October 4.

[Written from the Castle, where he was a prisoner, after the battle of Dunbar.]

Let me know how you are as shortlie as may be. It's for this I have sent the bearer, who is not unwilling. I desyre to remember our deare friend. I hope she knowes herself to be remembered by Him who cannot forgett his people.

*For Mr John Carstaires his Wyfe,
these.*

LETTER V.

The Same to the Same.

[Still from Edinburgh Castle, where he was a prisoner.]

MY HEART,—I received yours, written by ane other hand, wherewith I was somewhat refreshed, and might have bein much more, had the frame of my spirit bein as it seldome uses to be, discovering therein some thinge of my desyre concerning the sanctified use of this dispensation to you-wards, kindlie condescended unto, and satisfied by the Lord; as also somewhat of his purpose to bring about that which the strange concurrence of providences about our first looking towards this yocke did promise, and hes bein hitherto mainlie, if not onlie, (I may say onlie,) obstructed by me, who have exceedingly stood in the way of our thryving. The remembrance whereof, amongst other thinges, may be matter of weighting exercise upon my spirit. I wolde fain beleve that he will pardon this iniquitie to me, and helpe me to be more usefull and serviceable to my generatione, as in other stations and relations, so also in that, that we, as hairs together of the grace of lyfe, may helpe and strengthen one ane other in the Lord, and so walke with that stayedness, tenderness, and watchful superintendance of spirit before him in all things, as in nothing our prayers may be hindered; that, in a worde, our whole walke before him may dryve at communione with him, and our spirits may, as it wer, be constantlie dyeted for this, if he shall think fitt that we be again together. And O, what mercie will there

be, and what obligatione putt upon us, if anay thing looking hereaway shall be made the fruite of our separatione for a tyme. It seems he is making for this upon your parte. O that he wolde bring us up jointlie, who I am behinde all that he has putt once indeed to the way ; but they are far behinde whom he cannot make follow. I longe, I desyre to longe, to be brought on my way ; and by this, even this dispensatione, I dar not thinke but that somewhat of this is in his thoughts, known to himselfe to be thoughtes of good, althoughe I see but small appearance of it, and my hope of it be often much shaken, throughe prevailing, exceedinglie prevailing, securities and carelessness. I looke He who is the rocke, and whois worke is perfecte, will perfecte that which concernes me—for his mercie indures for ever—and will not forsake the worke of his owne handes with me. Let him be dealt with for making out somewhat to us from this peece, whiche will unquestionable passe without it, if he make it not out. Intertain, O intertain, what he lets out to you ! dispyce it not, suspecte it not, rather suspecte himselfe who does reallie mynd your good, and reallie mynde that which is in the dispensationes. He loves to be weill constructed of, in what he does to anay of his people. And dow not byde that he should be concealed, if as a beguyler or a drawer in snares, whiche are the false allegements of our misbelieving hearts verie often, when we looke upon what he hes favourablie doune or helped to, and findes not all thinges afterwards answerable to our desyre. Blesse him for what he hes done and helped you to ! roose him, commend him, speake good of his name ; imploy him and putt him to it, even from what he hes done, to doe out the rest of it. I am obliged muche to him that he lets

me not wishe me to disquyeting; and, indeed, he can easilie fitt a creature's rounie standing in the most bouking relatione. He is, indeed, God all-sufficient, and known to be so when made use of. I commend you, with these litle ones, given by him to us, to him who has covenanted himselfe to us as suche; and rests, dear heart, your well-wisher.

I desyre ye wolde date your letters. We are still in this place, and heares nothings of our removall, nor want I any thinge.

*For Mr Johne Carstaires his Wyfe,
these.*

LETTER VI.

The Same to the Same.

[From Edinburgh Castle.]

MY HEART,—It's lyke, if I durst, I would not wreat, there is so mucche, so exceeding mucche, indispositione for any dutie upon my spirit. I almost know not when I was in any composed and setled dispositione or frame for dutie, not the whyle I was at home with you nor since. If it was knowen how it has beein, and how it is with me, it wolde be wondered at how I darre adventure to middle in any dutie wherein he is concerned, and how his handes are kepted of me when I middle; and much more, how I shoulde be any way countenanced. My heart has growen (if ever it was otherwayes) strange-

mindcd and uncouth to God. If the verie truthe of it were knowen to them that know him, it wolde hardlie, if at all, be beleved to be consistent with ought of his grace. It hes revolted and gone, oh! hes returned away, not to return. Hes it backslidden with a perpetual backsliding? Will it, when smitten, revolte yet more and more? Will it, when he is wroth, hydes himself, and smyles while he is wroth, goe on forwardlie in its own way? No doubt it will, unlesse he, having seen my wayes, heal me. It's with me that might make longing to be gone, that might make wearie of lyfe, that might make desyres to be dissolved; but how often are such desyres rashe, heastie, impatient, and also unhonest? Being not so muche after fellowship with him, much interrupted, and scarcelie at all winne at, whyle in the body, and with a body of death, as because a body of death irkes and fashes, with breaking of peace and indisposing to dutie, wherein often somethinge of self is concerned. In a worde, when there is anay desyre to be away, because of corruption, if I may say there was ever any such with me, it's not so much because it marres fellowship with God, as because it fashes me; yet he must pardon this great iniquitie, and grant my desyre in his tyme. Oh! that I could wait, and with submission longe, all the dayes of my appoynted tyme, till my change come! Oh! that he would be changing me till that change come—that he would be preparing and making readie for that through and whole change, that he wolde make olde thinges passe away, and make all thingis become new! There will be a great change wrought in a moment, in the twinkling of an eye, when this corruptible shall putt on incorruptiōe, and this mortall shall putt on immortalitie. Can he not, who will so instantlie make so throughe

a change, make some change in some processe of tyme? Can he not, who can make a fullie glorious change, by beholding his glory, as in a giass, change and transforme to the same image, from glorie to glorie, as by the Spirit of the Lord? God be thanked that his people will die, and that it is not hundreds or thousands of yeares that they have to live with a bodie of death, that is so ill a guest, so troublesome and . . . a neighbour. O but the shorting of the dayes of the pilgrimes, the making of the ill dayes to be few, evidences much of his compassion and tender respecte to them. He has no will they shoulde be long wretched and miserable, because of a bodie of death; that they shoulde be long under the sad necessity of sinning. If I were sure of reconciliation and a begunne chainge, I think I wolde, at least I might and shoulde, rejoyse in the hope of dying, and after that of the glorie of God. My dear heart, I wolde fain beleive that we will be weil belyve. It's not longe, too. He comes, beholde, he comes quicklie! He is upon his way. The first looke and sight of his fair face, who is the brightness of the Father's glorie, the verie and expresse image of his person, will eternallie banish away sin and miserie. Oh for the lyvelie expectatione of the grace that is to be revealed at the appearing of Jesus Chryst; for the lyvelie hope of the day of the restitutione of all things; of the tymes of refreshing from his presence. It's not far off. Let him help us to be sober, and to watch unto prayer, the end of all things being at hand.

I am somewhat wearie of this place, and I shoulde not be so. It's lyke I wolde wearie of my life at home. It's within me that makes me so at home and abroad, alone and in companie. I cannot goe the length that some

goe here. There are changes amongst us, if many be not mistaken. The Lord keep free from offence, without spott and blemishes, even to his coming. The surrender of this strongholde is a sad businesse to poor Scotland, and ane apparent prognostication of our subduing. Does not also the way of our publicke judicatories prognosticate this? Oh! how terrible is it that the Lord should be roaring up and down the land, lyke a roaring lyon, smiting round about him, and that so deepe revolting and so great declyning should meet him! Is this to accepte the punishment of our iniquitie? Is this to turn to him that smytes us? Is this to wait on him in the way of his judgements? Is this preparing of ourselves to meet our God, who hes done this, not us? or is it not rather, when we are smitten, to transgresse yet more and more? Is it not rather to harden our neckes against his reproches, that we may be destroyed suddenly, and that without remedie? Is not this, after all that is come upon us for our ill deeds, and for our great trespasses, to turn again and breake his commandements, that he may be angrie with us, and consume us, till there be no remnant nor escaping? Is it not to sett briers and thornes in his way, to sett them against him in battell, that he may goe through them, and burne them up together? The good Lord give them to repent, and forgive and helpe them! Alace! for some engadgement and hand in this trespass. What shall we answer when we are reprov'd? What shall we, or can we, say for these thinges? The Lord hes put us to silence, and we are full of the furie of the Lord.

Ye may goe to your own house, if ye thinke good; and as soon as ye may, presse the conditione we spoke to before. . . . I desyre to remember my deare:

and kynde brother, Mr Patrick, who I know is almost oversett with one burden upon ane other, and hes but few to strengthen his handes. The Lord, I hope, will stand by him, strengthen him, and upholde him with the right hande of his righteousness. He hes had strange proofes of God's owning of him, and bearing him throughe in dutie. Prasant my tender respects to his pracious yoke-fellow and helper; for so she is indeed. I desyre to remember Mr Zacharie, with your fellow-feeling sister, and sweet Mr Heughe, with his helper. I have as yet made no applicatione to these men for libertie, but purpose to do it shortlie. Mr Heughe Mackail and Mr Thomas Carvin staves in this toune. The rest are going to the commissio.n. Now the Lord be with you, and blesse! I am, my heart, yours,

J. C.

Edinburgh, December 24, 1650.

I received both yours. I looke Mr Patricke will meet with our session sometymes.

LETTER VII.

The Same to the Same.

[From Edinburgh Castle.]

MY HEART,—I heard, after some longing, that the Lord had safelie brought you to bed of a daughter,^a whiche, amongst many other favours, should have its oune influence upon me for ingaging more to duty; but O,

^a Probably Jean, afterwards Mrs Principal Dun, the Editor's great-great-grandmother.—EDITOR.

how sueir drawn is my heart with all these cords of a man and bands of love ! Surely he comes by me on the right hand, and passes on upon the left, but I perceave him not. Whoso is wyse, and wolde observe these thinges, should understand the loving-kyndness of the Lord. I hope he is teaching you this wisdome to observe what he is doing about you, and accordingly to read and understand his loving-kyndness. If so, it wolde comfort me over my own dulness. We are still here at Edinburgh, (I know now not how it comes,) in hazard to forget that we are prisoners, through the abundant ease of our accommodatiōe. Oh ! that loving-kyndness should be thus abused, and that my heart should take advantage thus of his goodness ! I sometymes fear a snare in this soft outward conditione, as also in the taking of this restraint, and giving us libertie, seeing so litle profiting ; but this seems to be unkynde requytall of his so tender handling. He can bless both, and keepe the fear of both from coming upon me. Manay such thinges are with him, and some such I thinke I have found, which mighte rid of suspiciōe of his parte at least. Now, my heart, I can yet, in some measure, put you, with these litle ones, upon Him who careth for you. Oh ! that he wolde oune them, and sett his marke on them, and wolde come under the relatione of a Father to them, whether I should be with them or from them. If it be a favour, ye have had it, whiche manay want at this tyme, to bring forth to a living husband—O if living indeed ! I hope it should not trouble you muche thoughē these partes should also be disquyeted, but wolde ly still till God gave streingth to doe otherways. It may be he will not putt you to the tryall ; if he should, I expecte that much goode at his hand, that he wolde

keepe you quyet and in peace. His good will be with you and yours, and myne and all his.

*For Mr Johne Carstaires his Wife,
these.*

[Endorsed by Professor Mackay—"Mr Jo. Carstaires, in prison, to his Wife, delivered in childbed."]

LETTER VIII.

The Same to the Same.

[From Edinburgh Castle.]

MY HEART,—It may be your expectatione of an inlargement, from what was spoken to that purpose by one latelie in these partes, supposed to be a great courteour, somewhat disquyet you, when ye find it disappoynted, and occasion some other thoughtes about their purpose of disposing upon us than ye formerlie had before that expectatione. It's like that, amongst other thinges, some peece of tryall and exercise hes been meant by it to you, which, in its oune place, may contribute to make out his purposed good to you, from this whole dispensatione. I see no great appearance that we shall have libertie while God give inlargement to the land. It settis us weil to wait till then ; and I thinke before then personal libertie coulde be but verie litle comfortable as suche. In my last, I thinke there was somewhat mentioned of my fear to be sett at libertie, having found so litle bettering by what is past. It seems He has kept my fear from coming upon me, which I wolde fain looke on as a promising evidence of his purpose to do me some good by it ; and if so, what can I loss by the continuance of the restraint, or by making the restraint greater ? But what shall I say ? I may

stay year after year, and day, in such a conditione, yea, one much harder, and yet not profite by it, if I be not taught by Him who teaches his people to profite. I am more and more convinced that it is not, in any dispensatione severed from him, to give out a lessoune, but that it is indeed parte of his prerogative royall, incommunicable to any thinge else; if it were otherways, O what a proficient might I have bein, so longe schooled under so manay and various dispensationes! What mean or dispensatione has he ever ordinarilie made use of to teach any to profite whiche hes not bein essayed upon me; and yet how ineffectuall have most, if not all, of these proven, for my instructione. If He, whois wayes and thoughtes are as far above the creatures' wayes and thoughtes as the heavens are above the earth, knowes not, and does not make use of some rare and singular way for doing me good, I professe I know it not. If it werr given to me in my chois what way I wolde have taken, and what mean I wolde have made use, I but neids be silent, all ordinarie, and some more than ordinarie, wayes being alreadie tryed with me. I desyre to be quyet in this, that he knowes his thoughtes concerning his people, and I wolde fain beleeve unworthie me, to be thoughtes of good, and not of ill; to give an expected end of whatsoever doeth disquyet or make afrayed. I hope he keeps you from wearieing in reference to the delay of our libertie, and turns the exercise of your spirit ane other way, as how inlargement shall come to the people of God. How, in the meantyme, they shall reap the fruit of their streak and bondage, in purging away sin; and how yourself may profit in the studdie of that noble, though misterious and much unknown airt, of upmaking in God whatever is missed in the creature, in whom whatsoever is pleasant or desyrable in the creature,

is, in ane infinitelie more excellent and eminentlie transcendent way, to be found. O! but these werr brave and profitable diversions of the Spirit from anxious, perplexing, and disquieting thoughte about particulars. Is he not learning you that lessoune that I thinke I wolde fain learne, to sink all these thinges in thoughtes of him oune selfe, the meditatione of whom has bein sweet to his people, and hes taken them up even to forgetting in a manner of difficulties, when under them, and compassed about with them. The Lord hes dealt well with you at this tyme, in choosing for you your fellowship, which is indeed precious, and indeed has bein, in some measure, so to me. O! that the Lord wolde lead them, with the rest of that people, (whom I am bounde to wishe weil,) to thoughtes of some quiet man who might serve him in that ministrie! They wolde, by this, shew mucche compassion to me and to my poor flocke, whom I expecte the Presbyterie will not forget. Mr Heughe Binnie^a will not refuse sometymes, as they have need, to keepe session with them. Keepe your daughter on your breast or not, as ye thinke your healthe will suffer, and doe not beyond strength toyl yourselfe. If ye shoulde hear anay thing of our removall hence, let it not trouble you; for our persones will be in no hazard, goe where we will. We have as yet libertie to goe up and doune the toune, none waiting on us. Let me know how ye are, and these litle ones, with the first occasion; and I am, dear heart, yours.

Edinburgh.

I desyre you to salute from me that kynd familie where ye are: Let the Lord dwell in it, and build them up! For-

^a It is presumed that Hugh Binning is here meant, though the name is spelt Binnie.

get not William Kid, who, it may be, needs your looking to him.

The Lord has yet suspended that whereof I did, by the last, give you ane inkling; and who knowes but even, amongst other things, with some eye to you. He often, in verie publicke dispensationes, hes his oune designes about particular persones, even so as it wolde seam he had no other thinge to doe with them but what is in reference to them. There are many such thinges with him; loe, these are partes of his wayes. But O, how small a portion of him is knowen! He will be better knowen; nay, he must be better knowen.

For

[Endorsed by Professor Mackay—"Mr Jo. Carstaires, in prison, to his Wife." The day of the month is almost wholly torn away, and it has no address but "For."]

LETTER IX.

Mr John Carstaires to Mr Durham.

REVEREND AND DEAR BROTHER,—This day the common session of Glasgow frequentlie meet, and remembering that they had latalie appointed some of their number, in their name, most earnestlie to request you that since ye was (at least for a tyme) liberat from your attendance upon the King, and brought by a verie unexpected providence to this place, where, as they conceaved, the tye betwixt you and them was not wholly and altogether dissolved, at least strongly linked and bound affections were not loused—ye wolde be pleased, till the Lord in his providence should find a way for your more full and clear settling here or elsewhere, to let them and the Lord's people

in this place enjoy the benefite and comforte of your ministrie and fellowship, which was sometyme so refreshing and comfortable unto them ; and hearing that, through the Englishes coming to their partes, ye did take some sudden resolutione to goe to Inveraray, so that they were disappointed in what they did then so unanimouslie and earnestlie desyre of you, they did again, being somewhat impatient to want the benefit of your ministrie and fellowship at such a tyme, resolve to renew their former requeist to you, that ye wolde let them see you as soon as possiblie and convenientlie ye can [for] the endes foresaid ; and commaunded me, as their moderator, in their name, to write so much unto you. Ye wolde, Sir, seriouslie thinke what of God may be in this so frequent and serious calling, and pressing of your abode in this place, where he did first settle you, and gave more than ordinarie confirmations of his calling of you to the ministrie, and of his calling you to it particularlie amongst this people. Do not (as you will not) looke lightlie upon it, and let your apprehensions of this or that, which may and may not be amongst us hire, where ye and we both may come to know more of God's mynde concerning you. It is expected that ye will not declyne or delay to make a visit to us, when it may, in so many respects, be usefull and refreshing ; and the Lord command you so —not further. I am, Sir, your loving brother,

MR CARSTAIRES,
*Moderator of the Commoun
 Session of Glasgow.*

Glasgow, August 28, 1651.

*For the R^t Reverend Mr James Durham,
 Minister of the Gospel,
 these.*

LETTER X.

Uncle of Mr Carstaires to him.

MY DEAREST NEPHEW,

.^a the tenth of September which
. ble to us all, to hear of your
. particulars ye have been pleased
. me. I shall endeavour to do w^t
. them, and give you an account
. fter, when occasion offers. I wish ye
. a lynis order your brother's hand
. g that ye causit me give him both
. that may be doone, as the case is, and
. I when I meit with our dear friend Judg
. can tack his advyce in it. I am sorie, Sir, that
ye get so evill payment of your anualrents, and I admir
that this that waise thought to be so good a
man, should tack so little cair to pay your anualrents,
which would be bot a small thing to him, as I tauld him
leatly; and speciallie to you, to whom his father, of
worthie memorie, had so great a respect, and not ondo-
servit. Much mor nor this I spoke to him; but got a
verie cairles answer, which I would not have expectet.
Always, Sir, in intend, with our noble friend Judge Car's^b
advyce, to use all legall diligence against the cautioners,
since the principal slights us. I causit give Lochnell, when

^a This part of the letter moth-eaten.^b Of this Judge Ker there is a very curious anecdote told in Wodrow's *Analecta*, vol. i. page 115.

he was heer in Edinburghe, ane schairg of horning, and causit apprehend with captione ; bot he had a protectione in his pockit, which mead it ineffectuall. I am glad to hear that he is in a good conditione and able to pay, iff he be put att, which I intend to doe, as I have said, with Judg Car's advyse, and any friend that ye intrust you bussines too, let them cum to me when the Session sits downe, and I shall cause use all legall diligence, sik as comprying his lands, and ^a any uther thing that our farther securetie, and to sum of your freinds in the west who would be fittest, be employed business, and put it to execussione, whom to pitche upon, and left us joyne together meanes to gett payment of our moneys the schairges. Dear nephew, I have which I am haupfull ye will not deny, your sone William to St Andrews to the college may have a great deall better occasione to follow his studies nor in Edinburgh, whair thair is so many occasions to divertisements, and will doe me and my best half a singular pleasure, and shall be usit as our own sone. It will be no trouble at all to hus, haueing our awin twa ladis att colledg thear, and a discreed servaund in our awin house to wait upon them. So, Sir, I haup ye will not disoblidge us so far as not to grant our desyr. Me thaught to have had your daughter hear, bot because we have small incuradment or contentment our selves to live in St Androis for the present, so that she would not get so good breiding

^a This part of the letter is moth-eaten.

with us in the cuntrie as wald wishe or thaught her worthie off; therefore, Sir, let us haue your sone without all excuse, whom my wyff and I will often have occasione to see, altho' our familie do not reseid thear. I shall ad no farther for present, but that I am, dearest nephew, your most affectionat unkle and reall weillwisher.^a

My wyff desires to present hir bêst blessing to you and all yours.

(*Then follows, in his Wife's hand-writing:—*)

DEAR SIR,—Thes are earnestlay to entreat you to obey your unkle's desayr, in sending your sone to us, as ye wold do me ane singular faver. I have mait with manay sad trayels sene I parted with you, which I desayr not to comeit to paper. I sawe your sone at Edin^r. He promised to get live from his mother to be wuthous this vankances. Dear Sir, I cannot tel how it will veight me if ye shal deny us this. Agean, I beg it of you.

*For the much honoured,
and my dear friend,
Mistris Carstaires.*

[Endorsed by Professor Mackay—"To Mr Jo. Carstares, from his Uncle." It has the Carstaires seal, without supporters.]

^a There can be no reasonable doubt that the writer of this letter was Thomas Carstares of Borehills, brother of Sir John Carstares, and maternal uncle of Mr John. He had two sons about the same age with William Carstares, whose names were matriculated about this time in St Andrews University.

LETTER XI.

M^rWard to Carstaires.

Feb. 13.

MY VERY DEAR BROTHER,—Since my last to you, Mr Gilespie was called into the Parliament, (which was upon Monday.) He desired, since they had not given him a reply as he expected, having, at the advice of his advocats, left severall things out of his defences, which wold be mor pertinent for a duply, . . . that he might have his defences to revise, and libertie to give in some additionall defences; which he obtained, and was appointed to be in readinesse upon Fryday nixt. Goven was called in that same day to see if he had any more to say, and having spok a litell, was dismissed yesterday. His defences against insisting upon the old forfeiture wer read and respected, as irrelevant; so it past, with verie few contrarie votes, that the former forfeiture of life and estate should stand. They have not yet intimat the sentence to him, because the day and manner of his death must first be determined; but he is removed this day, thoe not to close prison, yet to roume by himself. They called Mr Johne Dickson and me to the Articles this forenoon; and after they had spoken a littel with Mr Johne Dickson, to whom they did assigne no day for his compearance before the Parliament—(it is supposed they may fall aff for that pursuit)—they called me, and inqyred if I had any more to say than what I had said in my defences. I told them I expected to reply, and had reason to doe so, since there

was somewhat singular in my case ; but I wold not insist or presse my Lord Advocat to be at the pains, only I desyred libertie to give in some additional defences. Pray for leading to me, for I intend to give in shortlie some of these which ye saw. It's reported that they have got some new command from the court, which makes them drive the harder. My Lord Cassles hath writen downe that Mr Cranstone is one of the twelve whom the King heth excepted from pardon. The Synod did nothing yesterday, the meeting was so unfrequent.

Remember me dearly to your wife and sister, to whom the bearer can show you that I have not tyme to writ. His grace be with you. Yours, yours.

[Without date or signature.]

*This for his Reverend and deare Brother,
Mr Johne Carstaires,
Minister of the Gospel in Glasgow.*

[Must have been written in March 1661.—See Wodrow.]

LETTER XII.

Anonymous to M'Ward.

MY DEAR BROTHER,—It did greive me that I saw you not befor ye went from this. I came something less than an hour after ye wer gon, having come away that morning at five o'clock, and the way being so bad, I could

make no better speed, nether could I win away the night befor. If I had known that ye wold have stayed so long in Cader as I heard ye did, or that ye wold have been in Kilsyth all night, I wold have followed you; bot I was assured ye resolved Falkirk. I will indeed think long for ane opportunitie to see you. Yor case hath lyin sad upon my heart, and thogh my sympathy canot be stedable to you, yet I judge it my dutie seriouslie to sympathise with you (if I could) befor the throne of grace. Dear brother, ye bear not your affliction yor alone, you have manie of his people upon earth, bot on in heaven, (who is worth them all, and whose sympathie can onlie give you eas under yor burthen,) to share with you yor cross. The Lord give you counsell and strength. I pray, dear brother, lett me have two lines from you, informing me how you are. The Lord be neer you in yor difficulties. You have my wife's best wishes, and his who is yor affectionat brother.

[Without signature.]

February 20, 1661.

*For his Rev. and dear Brother,
Mr Robert M^cWard,
Minister at Glasgow.*

LETTER XIII.

Rev. Mr Peacock to Mr M^cWard.

DEAR BROTHER,—The trouble ye have mett with haith been affecteing to yor relations and to yor friends heer, who desyre to sympathize with you, as if our soules wer

in yor soule's steed. Yee ought not to think it strange that the Lord hath carved that out to be yor present lott, quhilk is the pathway for all the . . . tyme to come, to thee Father's kingdom, a sight beyond tyme, to that rounge quhilk haith so many fair jewels in it; that recompence of reward will allay the shairpness of any cup wee are made to drink of heeraway, and may banish all fainteing, quhilk, oh! is lyke to be the disease of too many. I know not what may be the holy Lord's thoughts concerning his owu work, and the issue of all these things; but it becomes us to waitt upon him who hydes his face from the house of Jacob, and to look for him; for if we remaine stedfast he is faithfull that hath promised. Your condition is not forgotten by yor friends who have any moyen in heaven. Yor relatives are in health. They shall not want what I can contribute for them one way or another. I stayed ther comeing or sendeing to you, and yee doe weell to lett us heer from you, as occasion offers, how yor business goes, for wee are at a losse by misreports. Yor relations and myne, and yor Christian frends, have them kyndlie remembratt to you. I shall say no more; but the God of all good, who hath called you, &c., 1 Pet. v. 10, make you perfect, and keep you blameless in soul and body, 1 Thess. v. 22, 23. I am, yor loveing brother,

A. PEACOCK.^a

March 13, 1661.

*For my Reverend and dear Brother,
Mr Robt M' Ward,
Minister of the Gospell at Glasgow,
this.*

^a Mr Peacock was minister of Kirkmabreck in Wigtonshire, and survived the Revolution, according to Dr Steven.

LETTER XIV.

——— to *Govan or Carstairs.*

Martii 18, 1661.

MY DEARE BROTHER,—Christ hath honored you with bands for his truth; he will honour you the next tyme with the liberty of the sons of God. I assure you it is noe more certaine that the sune is lyt, or that fire is hot, then it is certaine that there is a crown and glorious mansione wayting for Christ's prisoner. Crosses heere ar cast away at a lower rate (at best) than thirty peeces, but they give price in heaven; and there is none how soone he enters under the impressiōe of another lyf—and draws neere the distinct and apprehensiōes of God the Judge of all—but he would wish to haue his flesh full of wounds, and his lyf in this world a continual torture for the truth and testimony of Jesus, that he might have ground to crave his arreires, and a bloody cloath to produce as ane evidence of his loyalty for the cause of God.

It is observable, that among all those who shall plead at the last day, there is not one who shall say wee have suffered for thy name . . . , and yet ar rejected.

My deare brother, the churchē suffers, and witnesses ar her armies in the fields, and her vessel at sea, wherein is ventured all her stock. They are her champions who goe out to encounter with those who defy the armies of the living God. Take courage, thoughe it come to blood; the quarrell is the Lord's. He has overcome the world;

yor sin is pardoned; and you are greatly beloved, and chosen to cary his name before this generacione. Your God takes your parte, and your Master stands for you before his Father. To him be glory for evermore. Amen. Yor own brother in the Gospell, though most unworthie,

*To his deare Brother in the Gospell,
and much honored prisoner of Jesus Christ,
at Edinburgh,
these.*

[This letter (the signature of which the Editor cannot decypher, if it be in truth a signature, and not merely "&c. &c.," as the occurrence of the same characters, in the middle of the letter, would almost lead one to suppose) must have been written to either Mr M^cWard or John Govan, as both of these, we learn from Wodrow and from Letter XII., had appeared before Parliament, and been tried in March 1661.]

LETTER XV.

Carstaires to his Wife.

MY DEAR HEART,—Thoughe I have no new thinge to acquainte you with, yet I am loath to omitt anay occasion of saluting you. Whatever the Lord doe further with me, he hath pitied me in keeping me out of Glasgow in this sad, sinfull, and snaring tyme. Who knowes but he may bring more good out of it? * * * * * As for John Pinkerton, you may speak to John Grahame how all the things the servant got may be payed. He and I was speaking to doe it with some money in Andrew Gibson his hand. I know ye will take the best course

ye can to get your money together from the Barony. I wolde wisse, if the Lord so think fitt, that evrie sixpence we owe wer payed at this tearme. Wreat to Brumen for that eightscore pounds. Send me my hatt, if you can gett a leather case to borrow to send it in. I shall have a care to sende it back again; put the stringe within it; send it not but in such a case. Send me also that two hundred merks from Mr Ralphe for Mistresse Guthrie; I have already borrowed a hundred merks of it for her. Cause cast the west dyke in the yeard with the lyme ye have by you; after it is trimed, if there be any over, cast the outside of the upmost dyke, too, being also trimed. I salute my sister kindly, and Mistresse Welshe. Desyre hir to putt the young man, Cout Ormesly, from me, in mynd what he spake to me when he was sick, that he's never forget it. I salute him much in the Lord. Grace be with you. I am, your own,

M. J. C.

App. 25, 1662.

I wret to Mr Alexander^a yesterday by Paseley post.

*For Mr Johne Carstaires his Wyfe,
these.*

^a Mr Alexander Dunlop, minister of Paisley, his wife's brother-in-law.

LETTER XVI.

Carstaires to his Wife.

Dalkeith, July last, 1662.

MY DEAR HEART,—I have not of a long time been in better health, and never, that I remember of, more quiet in my mynd as to all things in the world. Well, even verie well, satisfied with my present condition, I desyre to envy the lot of none, nor to covet it. In some respects, as to externalls, I am full, I have all, I abound; but, alase! for my heart, it remains, woe is me! it remains, much unchanged under all these changes of dispensations. Omnipotent grace can worke this most desyrable change when it lists. O for grace to wait on the God of all grace all the days of my appointed tyme, till this gracious change come. Have a care of your health, and come when ye think fitt. You may assure yourself when ye find it convenient you will be dearlie welcome to me. When ye visit the two young ones, remember me to the goodwyfe. Charge Will, from me, to make earnest of seeking God, and to be diligent at his books. [Here a line is scored out.] Remember me dearlie to your sister, my affectionate and sure agent, and to Mr Alexander, my deare brother, whose familie I have disquyeted to quiet my own mynd. Remember me to his wyfe, and to Quarrelton and his. I am drowned in debt amongst them. The Lord remember all their kindnesses. I salute my deare colleague and his wyfe, and all our other friends. Grace be with you. I am desyrus to know what Mr Donald hath resolved, and what Mr Gabriel did in that

matter at Edinburgh. Let me hear by the first. I am,
my dear, your own,

MR J. CARSTAIRES.

If you think fitt goe visit the Provost, and thank him in my name for his kindnesse; I say if you think fitt. Call for James Dunlop, and bid him look out two volumes of Stetingius his Commoun-places, which himself bound. They stand in the end of the third shelf nearest the studdie, and Stetingius' Elecution, and Wardilaw his Majus Systeme, which two he bound last; as also, my Thomason's Dictionar, which be bound, which lyeth on the case or in the chair, with Mr Dicsisone on the Epistles, lying on the table. Let him bind them all well up, that they be not hurt, and send them with the next occasion to Agnes Rutherford. Let none know of it, for I desyre to make no noyce of books for the little I read. Give the carrier strait injunctions to have a speciall care of them. Send the . . . and the title on, called the "Ark," if they be yet besyd you, that we may recreat now and then. Ye will, I hope, send that money to Mr Patrick.

I salute the German kindly. Send me my seal^a if it be ready; for I have no thing to seal with.

*For Mr Johne Carstaires his Wyfe,
these.*

[Endorsed by Professor Mackay—"Dalkeith, July 31, 1662. Mr Jo. Carstaires to his Wife, Excellent."

^a The seal of Mr John Carstaires was the same with that of the Carstaires of Kilconquhar, to whom, it is probable, his father was related before marriage. His arms were a chevron between three sun-flowers; his crest the sun; his motto "Te splendente;" and he had his initials carved one on either side the crest. It would appear that his wife forwarded his seal as requested, for his next letter is impressed with it.

LETTER XVII.

*The Same to the Same.*Hallerraig, November 25, 1662.^a

MY DEAREST HEART,—I have taken the occasion of this bearer kindly to salute you, and to let you know that I am verie well in my health. The Lord hath bein verie gracious and condeschending to us in many things since we met together, and in a special manner, since he began to putt us to anay litle piece of soft and gentle tryall, and hath forborne publickly to plead his controversie. Though he had verie many advantages of us, he caried as if all our iniquities had bein forgotten and out of mynd, whiche should make us never forget, but keepe them alwayes in mynd; and, with sweet submission to his blessed will, to undergoe anay further piece of tryall he shall thinke good to measure out to us. I often promised it to the Lord, but, alace! have fallen exceedingly short in performance: the good Lord forgive! I hope, my dear, you can bear, throughe the grace that hath often strengthened you in difficulties that have occurred about me since we came together, to hear, without vexation of mind, that I have this day got a charge to compear before the counsell this same daye fourteen dayes, a double whereof I have sent you. It may be he will pity me, and help me. The cause is good, and nothing at all disgracefull. O to

^a The property of Hamilton of Haleraig at that time, who was married to a sister of Mrs John Carstaires.

have a suitable frame everie way!—pray for it, and for sinless and inoffensive throughe-bearing. Tell your sister, and John Grahame and his wyfe, of it, that they may remember me. Now, my heart, let me beseeche you to take courage in the Lord, who hath given you a roum in his heart, and will in due time give you a roum amongst them that stand by. Resolve to indure hardness as a good soldier of Jesus Chryst. We may see this storm blow over, if kepted faithfull, and meet with higher and holier thinges. I apprehend no hazard to myself at this bout, unless it be some bitt of further restraint of libertie in sending to some more remote place of the countrie, or some such thing; and it may be not that; but I think I see trouble, if not hot persecution, to his people, that will keep their garments clean, stronglie and vigorouslie working in its near and immediate causes. The gracious Lord can, when all is done, prevent it, and who knows but he will? But he is sounding the trumpet, and it's meet we should make for the war. His trysting of this with some other litle thinges, at this tyme, to you will make the difficultie the greater; but he is of power to establish you. I desyre to bless you, that ever he wis pleased to cast our lot to be together, and that he found you out a helpe meet for me: you wis never a tentation to me, nor an obstruction of me, either in my ministerial or Christian course, though you have bein litle furthered, but much obstructed, by me; but he can make up, out of the riches of his grace, to you what you gave, bein now these fifteen years at a loss in by me. I am glad, for your sake, that the citation did not find me there. He is verie good. It may be, my dear heart, that you will be brought to bed before I see you: let me, as you

love me and my children, obtest you to have a special care of your health, that you may be stronge to follow me whither he will call. If you be desirous to see me before I goe east, let me know, and I will (if the Lord will) adventure on it; though, after the citation is known, it may be more difficult. Yet if you desire it, I will essay it. I cannot imagine why Mr James Naismith is cited, unless it be for not leaving Hamilton. Send in my black satin cap; they are both, I think, in the press, with that pair of stockings whereof Elspeth hath one. Cause John Pinkerton make these shoes black, or brown, if he can, and send them in also. I think I will get money from my unkle there. I wolde ryde in about the midle of the next week. If Quarelton his horse be throughlie well, borrow him and Watie to me, or my kind and steadable brother, Mr Alexander his horse. I will have time to wreat to you and hear from you ere that time. Let me know how the children are, and the goodwyfe of the milhouse. Be of good chear: it may be the Lord will count this, though in a poor sinfull wretch, suffering for Chryst. O to know the fellowship of his sufferings! Grace, grace be with you. I am, my dear, upon condition ye will have a care of yourself, your own

Mr J. C.

Send me a shirt. Send me some linnings to Edinburgh. You may see, if you think fit, what the town will doe about that stipend.

*For Mrs John Carstaires his Wife,
at Glasgow,
these.*

LETTER XVII.*

The Same to the Same.

October 27.

MY DEAREST HEART,—I can onlie let you know by this lyne that I dearly remember you. There are here distractions of minds, with hopes and fears, but the ferars doe verie much predomine, and they seem to be most rationally and best grounded. There are appearances of a storme, though, alace ! many of us be gone down to the sides of the ship, and be there fast asleep, to whom it's cried aloud, Awake, ye sleepers, and call upon your God. I hear there hath bein great offence among the grandees at Sharp's last Sabbath sermon, wherein they say he restricted the magistrate's power as to the putting out and in of ministers, without the church. If it be true, as I never expected so much stoutnesse from so base a slave of men, so it sadlie reprooves others whom it wolde have much better become ; but He can make a pagan Abimelech or Pharoah rebuke a godlie Abraham or Isaak. They say he was most bitter and bloodie in his discourse afterwards. They do not so well agree all together ; I suppose the Lord can cause a fire come out of the house of Abimelech, and destroy the men of Shechem and the house of Millo ; and fire to come out from the men of Shechem and the house of Millo, and destroye, devour, Abimelech. O for grace to wait on him that hides his face from the house of Jacob, and to look for him !

I long to hear how your sister and niece are, and how yourselfe is. Be carefull, my dear, for nothing ; but in everie thinge make your requests known to God by prayer and supplication, with thanksgiving, that the peace of God which passeth understanding, may guard your heart and minde through Jesus Christ. The Laird sustains great losse : the Lord instruct him, and let him know his minde by it and other thinges. Grace be with you. I am, my dear, your own
J. M.

I have a line, dated September 20, from William, within these two dayes ; wherein, as he gives me an account of his studies, so he tells me that he is as well in his health as at any time since he went thither. I hear also the Lady^a Carstaires sayes he is in health, but ill like. I find he is not idle : the Lord command the blessing ! My dear, I am not well pleased that you should have given any order to sell your . . . I will not suffer it till I know of a better for you ; and therefore have sent it along in your coffer, which John Dunsmure is to receive this night to carrie west. I sent your stufte last week by a tennent of the Laird's. We have twenty pounds sterling from Wishaw.

*For my dear Sister, Mistresse Carstaires,
at Woodsyde,
these.*

^a Lady Carstaires, wife of Sir John Carstaires of Kilconquhar. To her and her husband is dedicated one of the finest of the monuments in the churchyard of St Andrews.

LETTER XVIII.

The Same to the Same.

MY DEAREST HEART,—I have no new thinge to acquaint you with ; yet, having the occasion of a bearer, I wolde not omitt to salute you, and let you know that I am in health, and that I long for a lyne from your own hand. I am glād, for your sake, that my sentence is delayed. What they resolve about me I know not ; but if His thoughts be thoughts of peace, and not of evil, to give an expected end, it matters not mucche what be their thoughts. Let me beseech you, even for this cause, to have a care of your health, and to take your meat seasonable. We know not what difficulties we have to goe throughe ; and I should not wish that you had anay hand willinglie in the unfitting even of your bodie for them. Let the thought of my litle ones persuade you to this, whose oversight requyreth some health and strength. I hope he doeth, and will doe, as he hath done well with your spirit. I salute your kind sister and all our other friends, and am, my dear, your own

Mr J. C.

Edinburgh.

Send me the least of your cakes of gingbread, that I may give it to Mr Livingstone, for the sea : he has bein seeking some, and I hear could get none good.

*For Mr John Carstaires his Wife,
at Glasgow,
these.*

LETTER XIX.

The Same to the Same.

MY DEAREST HEART,—The Lord thinkes good to order wyselie disappoyntments in some thinges, that we may be necessitated the more immediatlie to depend on himselfe. Who knowes but He may condescend to make your labour more than ordinarlie easie, since he heth remooved the assistance of the wonted tender hand of a dexterous midwyfe, and may make you wearie less than ever when you had me by you! He can doe all that, and more too, who is wonderful in counsell and excellent in working. It may be he heth also ordered this unexpected delay of my sentence, that you may recover strength before I goe. Encourage yourself in Him, my dear, in whom, and in no creature, person, nor thinge, your happiness lyeth. Send this to William Anderson. I have wreate a lyne to the Provost in that matter. The Lord be round about you from henceforth and for ever. I am, my dearest heart, your own,

Mr J. C.

Edinburgh, December 25, 1662.

*For Mr Johne Carstaires his Wyfe,
these.*

LETTER XX.

The Same to the Same.

MY DEAREST HEART,—The apprehension of our brother, Mr Alex^r., his going west yesterday, occasioned my not wreatng to you. The Lord brought me safe hither. I was helped in some measure graciouslie to lay my account with receiving a sentence of banishment on Tuesday last, and of imprisonment till the time should expyre. But He thought good to order a passing of me by in silence altogether that day, verie unexpectedlie, when, as unexpectedlie, my dear brother was sentenced. I know not what shall be the issue of my part of this tryall, if He helpe to carie sutablie, and without offence, I am satisfied, and some way indifferent. I speak with none, I middle with none; and so am, in that respect, verie quiet. I purpose to wait the next Tusday, when, it may be, I will learne more of their mynde. I thought the last day's delay was well guyded as to you, that you might bear the sentence the better, after you had gathered a litle more strength. It may be he will pitie us, and pardone our sin, and helpe us fairlie off. I have sent you a hundred pound of what I got from my unkle. Have a special care of your health, for the sake, in part, of, my dear, your own,

Mr J. C.

Edinburgh, January 8.

*For Mr Johne Carstaires his Wyfe,
these.*

LETTER XXI.

The Same to the Same.

Edinburgh, January 21, 1663.

MY DEAREST HEART,—Having the occasion of this worthie and kind bearer, I can not but salute you, and tell you that your last lyne was acceptable and refreshing to me ; and the rather that it was from your own hand, which I had my own longing for. The Lord, who is your life, and the length of your days, heth bein graciouslie pleased, I hope, in pitie and mercie to me, to preserve your lyfe and lengthen your dayes; and, indeed, your lyfe, for ought I know, was never more precious in my eyes, and more coveted by me, nor did your death ever look on me with a sadder countenance. He can, with as little difficultie, bless and sanctifie your lyfe to you as He heth preserved it; and putt you through His grace in case to say, upon ground, these great words, “ To me to live is Christ ; and the lyfe that I now live in the fleshe is by the faith of the Son of God, who heth loved me, and given himselfe for me.” He can also sanctify and make it comfortable to me in my wanderings and unsettled condition. He can withall, and I hope will, sanctify it to the little ones he hath given us. I will not say what, in all probabilitie, our case wolde have bein without you ; blessed be his gracious name that heth not putt us to take a prooffe of it!

The counsell met yesterday, and refused Mr Levingstone’s petition for some more tyme ; there was no motion

of me at all. I wonder what the matter means. No man that I know of can render a reason of the delay. It is without any desyre or dealing from me, who have never once mooted since I gave in that rejected petition. It's lyke He sees me unmeet to yoke me with the tryall, and it may be will not honour me so far as to let me bear a part of his sweet cross with his servants. Yet I desyre not to mistake him. He heth twyce shuffled me verie unexpectedlie from a sentence of banishment hitherto, when it was thought I wolde have bein amongst the first both the tymes. However, this I desyre to say to the commendation of his grace, that both then and now he was pleased in some measure to helpe me, if my heart deceived me not, to offer, to desyre to offer, my selfe willinglie to imprisonment or banishment, without much trouble for the time, as he should think fitt; and why he heth not accepted my offer, so as not to bring about the thinge, and whether he will yet doe it, he knoweth. If he keep me in his way, and my feet from declyning from his righteous paths along the way, and give me my soul for a prey in the end, it will be verie well. I cannot thinke they intend to suffer me to live in the countrie; and, indeed, though I dar not seek nor choose a sentence of banishment, yet it's lyke that I will have at home no verie comfortable lyfe; but his blessed will be done. I can not deny but these days past I have had more satisfacione then formerlie in their delay to passe a sentence on me, in that I have grown more and more unclear as to that obligation they require, the refusall of whiche wolde (in my person, at whom they have such prejudice, and being the first that should scroople, it might) have mett with some hard measure from them, and seemed someway to reflect on the practice

of the worthie men who have taken it ; and, on the other hand, my light led me most not to take it, whatever might follow ; and whether he heth in this pitied me, and keeped me out of these difficulties, I cannot tell. I have now resolved to refer myself to another chamber for some dayes. It's lyke I might adventure to come to the countrie, but the truth is, I know not where to goe ; and, besyde, I can be more safe here than any where else, without their license, whiche it is not meet in my case to seeke. If you wer not there it's lyke I wolde essay a visit. When you recover so much strength, think where you can most conveniently sitt down with your familie, and if they let me alone, I will, if the Lord will, come to you ; but tyme will give more light, it may be. You need not be anxious about my dyet. I have bein verie kindlie dealt with in this house, and I hope will be in the next. My dear, care well for your health now at my request ; you may quicklie after be putt to it. I kindlie salute your sister, Provost Porterfield and his wife, Mrs Welsh, Janet Stuart, the goodwyfe Ardie, Jean Chambers, and all our other freinds ; and am, my dear, your own,

Mr J. C.

[Endorsed by Professor Mackay—"Edinburgh, 21st January 1663. Mr John Carstaires to his Wife, of sufferings." It has no address.]

LETTER XXII.

The Same to the Same.

MY DEAR HEART,—I received yours just now, and am verie glade you are in health. I am so. Oh when shall

I once be as well otherways? He to whom no thinge is impossible can make me everie way well. I hope, though you do not mention it in yours, you received that fyfe pound sterline; there should have been but three of it, but I did mistake the paper. I think fitt to staye here a few dayes till I gett that money from my unckle and brother, which I hope will be sometyme the next week. I shall send you word when I wolde have the horse sent unto me. Have a care of your health, I beseeche you. I have no new thinge to acquaint you with. Grace be with you. I am, my dear, your own

Mr J. C.

Edinburgh, November 11, 1663.

Receipt the inclosed from Mr Johne Hamiltone. Send this, with the first occasion, to his father. See that you take some of that sent twice or thrice a-day, till it be done; and let me know by the next whether you have [the rest is scored out] and how longe you thinke you will be called to stay at Glasgow; it will helpe somewhat in my resolutione, it may be.

*For Mr John Carstaires his Wyfe,
at Glasgow,
these.*

LETTER XXIII.

Carstaires to Mrs Durham.

WORTHIE AND DEAR SISTER,—I have nothinge in particular to acquaint you with, onlie I wolde needs salute

you, and thank you heartilie for all the kyndnesse you have first and last shewed unto me. The good Lord remember it, and returne it sevenfolde unto your bosome. I hope, if the Lord directe my way thitherward, to see you shortlie, tho' I be yet at no final resolutione what to doe. I often think I have gotten this unsettled and wandering conditione in place of my banishment. Oh! if it were sanctified to me. Have a speciall care of your sister and my wyfe. She is low in hir bodie, and heth been muche toyled manay wayes. She is my faithfull companion. See that twice or thrice a-day she take some of that wyne sent, so longe as it lasts. Remember me to the children. The Lord's riche grace be with you. I am, dear sister, your own affectionate brother and obliged servant,

Mr J. CARSTAIRES.

Edinburgh, November 11, 1663.

*For my worthie and dear Sister,
Mrs Durham, at Glasgow,
these.*

LETTER XXIV.

Carstaires to his Wife.

MY DEAREST HEART,—I received yours yesterday, and am glade you are in health. I desyre, if I mistake not, to be in anay place with you as muche as you doe to be with me, thoughe still my bein with you is lyke to be to so litle purpose as to your advantage. Alace! that heth bein so for the great part hitherto. He can make it otherwise. O that I might once see it, and be comforted in it.

I have gotten no moneys as yet. The Lord will doe well. Have a care of your health. It may be He will keep you to look a whyle to the litle ones when I am gone, which wolde be their mercie and myne. You may, I think, if you can, get a horse: send him in, on all adventures, against Thursday night of the next week, or on Monday come eight dayes at furthest. I salute your sister and Janet Stuart kindlie; and am, my dear, your own.

Edinburgh, November 19, 1663.

If I can get these gloves, I shall indeavour it; but I think I will hardlie before I come home. Mistresse Baylie sayes, she knowes not what was in that pock: you wolde remember her in your next. I shall advertise Mistresse Sinclaire. Mistresse Livingstone is not gone as yet, but it's like will some of these dayes.

*For Mr Johne Carstaires his Wyfe,
at Glasgow,
these.*

LETTER XXV.

The Same to the Same.

MY DEAR HEART,—I have taken the occasion of this bearer to salute you, and to let you know that I have my health prittie well—blessed be the Lord. We are this day about to confirm my brother's^a testament, and to ac-

^a His brother-in-law, Principal James Wood's testament.

cepte our office of curatorie of the children. It's lyke I will, one of these two dayes, goe out of this town. If you hear not from me for a whyle, you need not be anxious ; yet it shall be as short a whyle, be sure, as I can. I have hard somewhat further of this man's^a threatnings, and that he blames me much for what is done. But my tymes and tryalls are all in the hand of the Lord, numbered and determined by him ; and he cannot trouble me till my hour come. You know, my dearest, though we have been often putt assunder, yet we have got leave to be together longer than we expected. Let me intreat you to incourage yourselfe in the Lord, and to have a speciall care of your health, that you may be the better fitted to goe throughe what it shall please him, in his holie Providence, to sheape out for us. If we had more of God all wolde be well. If you find anay access for acceptable motions to make away our house, I wishe ye wolde, without troubling yourselfe, or seeming too desirous to be quitt of it, presentlie sett them on foot. I salute your worthie sister kindlie, and all our other friends ; and am, my dear, your own

M. J. C.

St Andrews, March 29, 1664.

Let me know if you received myne into that inclosed paper, and if you know whether Mr Alex.^b has received his ; for that man here hath got one of them, but the end of it was that it should be made publick.

*For Mr John Carstaires his Wyfe,
at Glasgow,
these.*

^a Archbishop Sharp is the "this man" here referred to.

^b Mr Alexander Dunlop, minister of Paisley.

LETTER XXVI.

The Same to the Same.

WORTHIE AND DEAR SISTER,—Your friend is in health ; and, amidst all the noyse, in some good measure, through the goodnesse of God, quyet in his mynd, resolved to use all lawfull means with cautione, yet not verie anxious if they shall misgive. He will be out of the place where yours faud him before this come to your hand. He accounts it sometymes a mercie that the great enemie of Chryst's kingdom is his greatest enemie, and for bearing witnesse to so goust and necessarie a deed. Be verie cheerfull in the Lord, dear sister ; he can hyde if he will, and will, if it be good ; and if not, let all hydings faill. It's fitt we committ ourselves to God in well-doing, as to a faithfull Creator, and that we indeavour to possesse ourselves in patience. Be not anxious, dear sister. It may be you will hear in a few dayes from your freind, who sometymes is more thoughtie about you than himselfe. O for grace to trust him ! There is a necessitie of it. Give to Quarreltoun, when you see him, threttie pounds Scotts, whiche your freind got from him. God reigns : the counsell of Jehovah stands. The thoughtes of his heart take place, and he makes the devyces of the people of none effecte. I kindlie salute your sister, and am your own brother,

JOHN JAMESON.

Deliver thir letters some few dayes after this. You

make use, sister, of the sixteen dollars I left with you at Edinburgh, and pay Quarreltone out of them.

*For my worthie and dear Sister,
Mistresse Jameson.*

[This most probably written in March or beginning of April 1664, (evidently written before May 1664,) when forced to fly, on account of having been witness to Wood's testament.]

LETTER XXVI.

The Same to the Same.

DEAR SISTER,—I have sent the bearer express to see how you are, and to let you know that that litle commodity^a came hither safe yesterday morning ; for it could not be so far carried that night for spoyling. It is in tolerable good case. Let me know whether the waiters^b will make search for such commodities, and if they know it's gone by them ; what pryce they will rate it at, and how they will doe with the rest of the poor man's^c goods ; what became of his letters wreatten to these persons for saving that commodity ; how they were gyuded, and how accepted. Remember me, darling, to my kind and faithfullest brother with you, whom I wolde have indeavouring to get that for me which I called for when I saw him last ; by whose advyce, and the advyce of your other friends

^a He here speaks of himself as a commodity, for the purpose of secrecy.

^b Waiters are his enemies.

^c The poor man is himself.

there, that wrote a lyne of advyce before, you may quicklie and dexterouslie dispose upon all your other goods, having got that commoditie putt by. Be very chearful, dearest sister; for you have, I am confident, a great revenue in the heart of God, and no less now than before. If you think fitt, as I doe, you may take two roumes in Mr David Hoorne's house, whence you may once a day goe with your children to Heriot's Yards to take the air, making your acquaintance, by the means of some other, with the gardiner. I will say no more now, but that I am, dear sister, your verie loving brother in Chryst Jesus,
 Mr JOHN E JAMESONE.^a

App. 18, 1664.

Remember me kindlie to my last host, and send with the bearer a pair of course strong gray stockings, and some linning socks, when you come at them and have occasion. I have given the bearer ten shillings.

*For my dear Sister, Mistresse Jamesone,
 these.*

^a On the back is written by Professor Mackay—"Mr Jo. Carstares, in hiding, to his Wyfe." Mr Carstaires' father's name was James, therefore, he really was John Jameson.

LETTER XXVII.

The Same to the Same.

MY DEAR SISTER,—I can onlie tell you that I am in health, and somewhat quyet in my mynd, and going presentlie to see whereof God is God, as of the dry land. Be verie cheerful in the Lord, and have a care of your health. I have wreaten ane other lyne to the Lord Chancellor,^a to be delivered or not, as you and he and Mr Alexander (whom I dearlie remember) shall think fitt. If you please, you may acquaint my Lady Margaret Kennedy with what I wrot to my Lord Lauderdale, to see if any severe course might be prevented. Give her a copy of the letter wreaten first to the Chancellor. I thank her (Ladyship) heartilie for taking notice of me. I saw her (Ladyship's) brother, my Lord, at St Andrews, who sent this epitaph to Mr Wood's lodgings when he died. This is the verie copy that he sent, subscripted, I suppose, with his own hand, which I caused take off the coffine on purpose. He is the gratest youth I have readilie seen; I wolde gladly waited on his (Lordship,) but durst not. I salute your sister dearlie. I dar not wreat on lyne further. I am your own.

App. 27, 1664.

I mynd to send another draught of a letter to the Chancellor, if I can.

*For my dear Sister, Mistresse Jamesone,
these.*

^a See either Wodrow's History, or M'Crie's Life of Veitch and Brysson. The Lord Chancellor was Glencairn.

LETTER XXVIII.

The Same to the Same.

DEAREST SISTER,—I came well hither, and was but verie litle sicke beyond what I thought possible. I am going presentlie to see again for ane other kingdome. All things are here carfullie provided for me. I am singularlie oblinded to them beyond what I can say. You shall hear from me, if the Lord will, with the first occasion. The Lord, I hope, will be gracious to us, thoughe verie sinfull. Incourage your selfe in him. I am much without anxietie, blessed be God's name. Ye have here a fyne boy, tenderlie looked to; the Lord remember all their kindness. Send, with the first occasion, to St Andrews, to my brother William, and bid him send you a dussen and a halfe of good gowffe-balls for a friend; they are for Gawbin. You may send six shillings. Send this inclosed, from Mr John Hamiltoun to Judge Ker, with the first occasion, and desyre him to returne an answer with the first convenience; and send this to Mr John Sim his father when ye find occasion. I am heasted, and can onlie kindlie salute your sister, and desyre the Lord to bless you and bear you company. I am, my dearest sister, your own brother,

JOHNE JAMESON.

May 2, 1664.

It's lyke ye will doe well to goe out of your sister, and

send some of the eldest children to some other houses in the town for a few dayes, till that citation be by.

*For my dear Sister, Mistresse Jameson,
these.*

LETTER XXIX.

The Same to the Same.

DEAREST SISTER,—I came in good company, provided for me by our speciall friend, to Ireland, on Monday last, the 2d of Maii. We had, in God's good Providence, right easie passage, yet I was right sick, but am now prettie well again; as some letters from this will further assure you, if you should be more loath in this to admit of my own testimonie. I know you will not make use of those letters out of the case of necessitie; and in that case you may onlie let it not be known what way they came to your hand, even though you shoulde be particularlie interrogated; nather woulde you, before the councell day, let it be knowen that I am in Ireland, least they cause make search here; and, if the Lord will, I shall get me to some other kingdome about that tyme, and before any order can come hither . . . day to search for me. It will, I suppose, be fitt, that about that time you goe in yourself to Edinburgh, and cause speak to as many of the statesmen as any thinge may be expected of; and as you hear of their resolution, so, by advyce, dispose upon any little thinge we have in the most probablie safe way.

I sent one letter for the Lord Chancellour before I came from that syde, and now I have sent you other two, with advyce especiallie of my most deare and faithful brother Mr Alexander. Deliver any of the three that shall be thought for the cause and for me. But I beseech and obtest that the interest of the cause may praedomine. It's lyke I will not fare the worse that that be most kindlie handled. If further clearing of that famous dead man, and a further dashe to that bolde and impudent calumniator^a be called for, take the most particular and full of all these letters and deliver, trusting me, your self, and your children, to the Lord. As I would have no rashness, no imprudent rushing upon danger, so I wolde not especiallie counsell with flesh and blood, and grow carnallie and sinfullie politick. I left a copie of the reasons, for which it seemed I could not appear before the Commissione without a testimony with Mr Alexander, that, if it be fitt they be given in, they may be revised and helped as they think good. I doubt somewhat of Doctor Usher his judgment, asserted by me in that paper, for I had him not besyde me in the tyme. I have, in my last and longest letter to the Chancellor, now sent to you, hinted at these reasons. If it be fitt that letter be delivered, and not the reasons, that sentence relating to them may be blotted out. I know not, dear sister, how things are there, and so dar not in any thinge be peremptorie, yet I wish the councill wer acquainted with the discourse he had on the Tuesday immediately before his dictating that Testimony; for it gives, before any other particular, great light as to his seriousness and deliberatione in the thinge, but I must leave the management of all to faithful friends there, desyring to bless the Lord I

^a Sharp.

have some whom I dar trust more than myselfe. If the giving of it may edifie, let some way be taken to acquaint the particular ministers I make mention of, and shew them the necessitie of it, and how little prejudiciall it can be to them now, they not having revealed it themselves, and having also appeared, two of them already, before the Commission ; and it's verie lyke that man, the A. B.,^a will never suffer them be examined as witnesses, nor once called for. Mr Tullidolph will be dealt with, if my letter bearing that be not given at all, or after it's given in, to deliver a copy of that discourse for my use. It's strange if he refuse it, since his dead friend's name is so much concerned in it. Call for a copy of the dead man's speeches, keeping out that of Tuesday, and give it to Lady Margaret Kennedie, for hir own use. You, together with Mr Alexander, and even hir if it be necessarie, putt out words of any letter of myne that shall be delivered. I leave all on you, and you, my helper, on God, to be helped by him. He pleases to keep me quyet in my mynd, thoughe there be verie muche guilt and great unsuitableness of frame to what the Lord is doing me. But he can graciouslie help that when he pleases. Our freind, indeed, was speaking of the convenience of your coming to the Woodsyde ; you may think of it, or, if you desyre rather to be alone, take your own mynde and your own libertie. It may be you will doe well there for a whyle ; but I must in that leave you to God, who loves you dearlie, his counsell and directione ; onlie be chearfull in him, and have a care of your health, and of the children's educatione. I did draw a lyne of my mynd, anent the disposal of my affaires at Quarreltoun,

^a Archbishop.

which I hope he hath delivered to you. Have a care of my books. If that house can sell it will doe well, but be carefull about nothinge; take the whole of it precisely at the tearme least. I am heasted, and can onlie salute your worthie sister, and tell you that you are deare to me, and that I am, my dearest sister, your own verie affectionate brother in the Lord,

JOHNE JAMESONE.

From Isle Magie, in Ireland, Maii 4, 1664.

When you send for these balls to my brother William, bid him also, if he can get them, send you along a quiver, with a dussen or sixteen fyne arrows, halfe butt, halfe riven arrowes, with the pryce of them. See that they be verie good, and safely put up and carried. They are for Gawbin. If ye get them and the balls, send them to him with the first occasion. Write a lyne to my nephew, William, and remember me to him and the rest. Tell him I am out of the countrey, and bid him looke behind the cart where I lay, and he will finde a paper which he wolde keep; and if it be possible to get that letter I was speaking of let it be sought, and bid him remember me to his good mother.

Your brother, the Captain, is come home to his own house, and is well. It's lyke I will not adventure to see him, for some of his prejudice.

James Brown and his wife have bein kind to me.

*For his dear Sister, Mrs Jamesone,
these.*

[Endorsed by Professor Mackay—"From Ireland, May 4, 1664, Mr Jo. Carstares to his Wife. Persecution of Mr Ja. Wood."]

LETTER XXX.

The Same to the Same.

MY VERIE DEAR SISTER,—I did wreat to you before, since my arriving hither, and sent you a lyne from James Brown, who married James Mitchell his daughter, with whom I have sojourned these days past, and should have sent you another from Mr Robert Doknay, but the boat went away even when Mr Robert was wreating. I have sent it now; and it may be this will come soonest to your hand, the other having gone to our friends by the way, who will have a care to send them with the first occasion to you. They may be produced, if need be, to make it appear I am out of the kingdom. I sent also two other letters to the Lord Chancellour, that any of all the three may be delivered that shall be thought fittest. I wolde be glade that there wer need of none of them; for I love not, out of the case of necessity, to appear in wreat. If it be thought that Mr Wood and myself wer sufficiently vindicated by that first letter written at Edinburgh, there will need no more. It's lyke ye will not find it convenient to make use of these reasons; but doe as the Lord shall directe. The cause is grave, and the reasons are but light, and wolde goe throughe many hands. I say, again, the Lord directe.

You may wreat a lyne to me if this come soon to your hand, and let me know what is done, or lyke to be done, about me. You may enclose it in a lyne to Mr Ralphe,^a to

* Probably Mr Ralph Rogers.

whom I have wreten how to direct it to me. If need be, send an express to him, not otherways. Heast it away. I am in health, and troubled with nothing but an evil heart, with which I doe not trouble myself as I ought. Thoughe some singular thinges befall me, yet the frame of my heart is but verie coarse and commoun. O to have it once established by grace ! Have a care of yourselfe, my dear sister, and be cherefull. Let not your heart be troubled. Chryst Jesus hath left his peace for you. I salute your sister, and all other friends you think fitt. But let none know where I am. Grace be with you ! The Lord, whose you are, and whom you serve, be with and stand by you. I am, dearest sister, your verie loving brother in the Lord,

JOHNE JAMESONE.

Ilomagie,* in Ireland, May 5, 1664.

You may wreat a lyne to Mr Benedict Stephen, and send it to James Grahame. Show him my conditione, and desyre him to send that mony.

Cause close Mr Delowaye's letter, when you have read it, and then open it up again.

I have yet, missing occasion elsewhere, resolved to send this letter to our best friend ; so, it may be, all will come together. I am still in health, and quyet in my mynd : the Lord make it much more so with you.

May 7.

*For my dear Sister, Mistresse Jameson,
these.*

* Isle Maghie, in the north of Ireland.

LETTER XXXI.

The Same to the Same.

From Isle Magie, in Ireland, May 12, 1664.

MY DEAREST SISTER,—These letters should have come several wayes to you, but all, in Providence, did mis-give ; and now I have sent the bearer to visit you, and to deliver them to you, knowing that it will refresh you to see any that have seen me in health here. I am still, blessed be the Lord, verie well in my health, not darring so much as once to wishe that I had not bein at St Andrews, or that I had not done what I did there ; only my heart, my heart, is not well. Will it ever be ? Oh, when shall it once be ? I hope the Lord putts and keeps yours in much better case ; if so, it will refreshe me, however my own should make me verie sad.

May 13. I have again, not throughe my default, since yesternight, missed an other occasione, which troubleth me a litle, not knowing what may be the Lord's mynd in it. It may be these letters wolde not have come in tyme, though they had come as soon as wreaten. However, I will wreat out this lyne to you at an adventure ; it may be the Lord will yet offer some seasonable opportunitie. If not, let him doe what seemeth him good. O that he may not be angrie ! Sure I am he hath much reason ; but woe to me if he shall narrowlie mark iniquities. Indeed, it heth not be in his manner with me ; whereof my wretched heart heth, alace ! often taken advantage, to his dishonour, and my own great prejudice. It's a wonder that his patience

hath not ere now expyred ; but, well's me, it's infinite, even the patience of God ! He who I thought should have bein the bearer is John Shedden, whom our best friend sent with me hither to wait on me. But having no great need of him, I resolved to have sent him to you, that thence he might have gone home. But whether all these letters shall goe first to our friend, or immediately to the mainland, I cannot tell. The Lord directe. In the meantyme, let me intreat you, dear sister, to have a speciall and verie tender care of your health, which, on several obvious accounts, the Lord calls you unto. I hope you will not alter your way, (though I know there must be new and freshe influences from the Lord to holde you on in it,) whiche, when thoughte of, easeth my mynd of much heavynesse and anxietie. For if you, sister, were disposed to be as anxious as manay are in such cases, my spirit wolde be someway crushed. I desyre heartilie to bless him who heth, to the observation of manay, so much suted your dispositione to the dispensations you have often bein under. Blessed be he, may I say, for that sweet trust of Providence, and for his binding up of that, to me, most usefull, incuraging, strengthening, refreshing, and comfortable relatione. Sometymes it grieveth me somewhat, for your sake, that the hand of the Lord heth thus (if I dar say so) gone out against me. But the God of your mercies can abundantly make up all to you. I hope, nay, I am in a good measure confident, whatever come of me, he will doe it. Blessed be you of the Lord, my sister ! for you have shewed more kindness toward the latter end than at the beginning, thoughe then verie great. I must now break off abruptlie, not being sure but an occasion may be presentlie had. I must leave all to be managed by you, ac-

ording to the wisdom and tenderness God hath given you. You will take advice especially of Mr Alexander. The grace of the Lord be with you ! My dearest sister,
I am, your own brother, JOHN JAMESON.

I salute your sister verie kindlie.

*For my verie dear Sister,
Mistresse Jameson, at Glasgow,
these.*

LETTER XXXII.

The Same to the Same.

MY WORTHIE AND VERIE DEAR SISTER,—I have taken the occasion of this bearer, John Mackgill, (whom ye wolde make welcome when he comes to see you,) kindlie to salute you, and to let you know that I am still in health, and in the place where I was at first, where I have indeed bein verie kindlie dealt with. I have had, these some dayes past, some litle longing to have hard from you before I had left this kingdome, (from which I mynd to goe, if the Lord will, with the first fair wind, the convenience of a vessel offering ;) but it seems I will not now hear any word from you before my departure hence, wherein I desire to reverence Divine Providence. Be not anxious about me, I entreat you, my dear sister, only pray for me that I may be kept from evil ; and you shall, if he so

think fitt, hear from me with the first occasion, from the place whither I am to goe. If, at this nixt meeting, some men shall be cruell, and others shall disappoynt, and prove vanitie and a lie, think it not strange, nather let it trouble you. It's lyke we will have trouble in the worlde; but if we shall have peace in him that heth overcome the worlde, we have reason to be of good cheir. Let us quyetly and patientlie wait for our sentence in these courts from God, which thoughe, as from men, it should be unjust and cruell, yet as from God it will be just, holie, and, I hope, good. Being lyke to lose the opportunitie of the bearer, I dar say no more; but the riche grace of the Lord Jesus be with you, to inable you to doe and suffer as he shall call you to it. I am, dearest sister, your affectionatt brother,

JOHN JAMESON.

Ireland, May 27, 1664.

Have a speciall care of your health, and take the first occasion after you know what shall be done with me to wreat to our best friend, who will get it conveyed to me. I salute your sister kindlie, with Mr Burnett^a and his wyfe, and our dearest brother Mr Alex^r. You may, if no other occasion offer, wreat a lyne to Mr Benedicte, and send it to Mr Johne Webay, in Holland, who will get it to him. Present my humblest service and tenderest respects to my noble Lady Kenmure. The Lord remember and graciously reward all hir kindness and labour of love! My host, Mr Brown, kindlie remembers you and Ebenezer. I know you think it a favour that my flight hath not bein in the winter.

^a Probably the famous Burnett.

Johne Mackgill did not advertise me, and is gone, so that I know not when this shall come to your hand. If my Lord Argyle be in Edinburgh when you are there, it will not be amiss you goe to him, and apologize for not waiting his answer in that particular, and show him the reason ingenuously. I mett with your brother here, who is as well as at any tyme.

*For my dear Sister, Mistresse Jameson,
these.*

LETTER XXXIII.

The Same to the Same.

June 21, 1664.

MY SPECIALL AND DEAREST FRIEND,—I have now, getting more lazure, wreaten a lyne to Thomas Pater-sone to deliver that letter, and make such use of it as you will find in the inclosed to him; seal them both with my own seal. If you think it not otherwise altogether unfitt for your aboade there, I have wreaten my positive ad-vice to you; but if you be altogether averse, as I hope you will not, then I must leave you to be counselled by our best friend coming to you. I find it the greatest difficultie I have of that kind to be separat from you, and it may be ye find some; but the Lord heth put us to it, and he can helpe pleasantlie to submitt. For the Lord's sake

have a care of your health, and be chearfull. If you can get word from Will^a and Mr Sinclair^b against the boarders may [be] removing, endeavour it; but not to your own trouble. Send that letter to my Lady Kenmure with the first convenience. Send me the Hebrew Grammer I some tyme looked on when with you at Glasgow; it's a little gray-skinned booke. Send me, also, my mickle black satine cap; helpe it if it need. Let me know what Gavin^c and Katherine are doing, and remember me to them. If you goe to George Porterfield's, send Sandie^d to Marion Watson's school at Thomas Campbell his gate, and bid hir teach him good manners as well as to learne to read; see that your daughters be taught to behave themselves suitablie. Let me [hear,] dear friend, if you doe now, or will shortlie, stand in need of mony, and I will endeavour to get it provided for you. Pay your son's quarter. Wreat a lyne also to Thomas Nicholsons his tutor, Mr Alexander, and desyre him to wreat a particular account to me of Will's carriage and profiting; thanke him for his kindnesse, and let them know ye will get all their letters conveyed to me. Let Katherine,^e if you think fitt and stay there, be putt to singe, at least to try if she will learne at all. I know their Christian and ingenuous educatione lyeth as near your heart as myne, and that ye will be wanting in nothing that's requisit for the same. I will, therefore, quyetlie lippen and trust them to you, and you and them to the

^a William Carstaires, afterwards Principal of Edinburgh.

^b A famous teacher at Ormiston, with whom William was boarded. See M^cCormick's Life of Principal Carstares.

^c This Gavin was not his own son.

^d Sandie, the son

of Mr John Carstaires, who afterwards settled in Rotterdam.

^e Katherine

seems to have died young.

Lord ; in whose heart I am, without all doubt, upon good ground, persuaded you have a considerable roum. O if I wer there with you! Grace, grace from the God of all grace be with you! I am, my dear and faithful friend, your obliged servant,

JOHNE JAMESONE.

Keepe these letters to Thomas Patersone eight dayes or ten besyde you before ye deliver of them.

I fear you stand in need of Isobel Thom ; she easeth your sweet sister much, I suppose, as to litle Jamie ; yet let me know when ye will need hir. If none know that I am in Ireland, blot out Ireland of my letter to the elders. If it be known, let it stand.^a

*For my verie worthie Friend,
Mistresse Jamesone,
these.*

LETTER XXXIV.

The Same to the Same.

June 28, 1664.

MY DEAREST FRIEND,—I doe not willinglie omitt any occasion of saluting you, and have, therefore, taken holde of this for that end. I am still in health, and much kepted from wearieing, thoughe since I came hither I

^a This is the most domestic of all his letters given in this volume.

have not gone abroad. You will easilie beleive that here I not onlie want nothings, but am in a sort oppressed with your sister and neece's kindnesse. My contentment and satisfaction with my lot have, since I saw you, mett with no tryall to speak of. I have not gott leave by any externall occurrent to know that whiche may be thought by some to attend wandering. Alace! I have all the while carried about with me, as a constant and closs companion, a living, livelie, and stronge bodie of death. This disquyets and imbitters exceedinglie beyond all other thinges. This is a compleatlie sad crosse. O, if I might find favour in his sight, so to look on it, and so to walke and groan under it. This cleaveth close as a girdle doeth to the loynes of a man. There is no power, nay, whiche is worse, scarce a willingnesse to shake it off. It may, upon better than ordinarie ground, be chronickled to the commendatione of his most longe-suffering patience and friest grace, if he shall forbear to say, "He is joynd to his idols; let him alone;" and "I would have purged him, and he would not be purged; therefore he shall not be purged till my furie rest on him." I find it easie, comparativelie verie easie, to goe to a prison, to wander, and to be in a sort of exyle, be it is to subdue a lust. There is a great deal more of Christian revenge, and resolutione of sinceritie and selfe-denyall in the one than in the other. Selfe, and *by* considerations, may verie much influence those, but pure respecte to the glorie of God predominateth in effectual endeavours to subdue a secret lust which is not exposed to endeavours to the observatione of standers by. It is easie, throughe the grace of God, to carie suitablie in the other sort of tryalls, if there be

sutable and Christian acquitting in this. And here I may, to my shame, acknowledge I am a verie chyld—a novice, uterlie void of skill and dexteritie in practice. Whatever knowledge there may be of the rules of this noble art, the Lord teach me effectually, and instructe me with a stronge hand, to doe his will in this matter; and who teacheth lyke him? You will not easilie beleive me if I should tell you with how heall a heart, nay, with how hard a heart, I mentione these thinges. But I will trouble you no more with them, having said much more than I intended. I have my own longing to hear from you, and, if it might be, to come for you; but it's lyke the last will not be feasible in heast. I have reason to think that my not injoying and improving aright your fellowship, is justlie chestized with great difficultie, sweetlie, pleasantlie, and desyredlie to submitt to the want of it. However, my choysesst friend, have a speciall care of yourselfe. Want no thinge; be cheerfull, as you have reason, in the Lord. Farewell everie way, and prosper, even as I know your soul prospereth.

Send me over that litle bottle of the wormwood wyne, if there be anay quantitie in it, that your sister may try it. And if that barrell of ginger be yet unbroke up, and your selfe make no use of it, (whiche if you doe, or will in the least be the better of, I command you not to send it,) send it also for her.

Putt the inclosed lyne in Thomas Patersone his letter, if it be not out of your hand; if it be, when you see him, desyre him in my name to salute them. It may offend I mentioned others, and not these. I kindlie salute Doctor Ratray and his wyfe, Janet Patoun, and Janet Stuart,

and Thomas Lockhart's wyfe, and your kind sister. I am, your loving brother,

JOHN JAMESON.

*For my worthie and kinde Friend,
Mistresse Jamesone,
these.*

LETTER XXXV.

The Same to the Same.

MY VERIE DEAR AND MUCH ESTEEMED FRIEND,—
Being surprised with the bearer's awaygoing, I can onlie salute you, and tell you that I receaved yours; by whiche I perceave you have bein and are, not without reason, somewhat troubled about the place of your aboade. I think you will be with your sister not so well accommodated as I wolde wishe, besyde that she will also be hampered. If you found it convenient to goe where I desyred you first, ye may think of it; but I am unwilling by any new overture to unsetle you in anay resolutione you have come at. However, it does not a litle satisfie and refreshe me, that the Lord is graciouslie pleased to keepe your own mynd calme and quyet; and, indeed, it heth been his manner, to the commendatione of his grace be it spoken, to blesse you with somewhat of that mercie in most of the difficulties you have been in Providence trysted with since our being together—a mercie, indeed,

and highelie valowable; without which the least of difficulties will easilie imbitter a verie well accomodated lote; nay, even the verie apprehension of a difficultie. As your selfe heth, so have I reason to blesse the Lord for this mercie, which I desyre to reckon amongst my mercies. Trust him, my dearest friend, with all that whiche concerneth you, who is the God of your mercies. I sometyes fear because of the iniquitie he knows to be with me, you may be putt to some one or other peece of tryall; but sure it will be sanctified to you. Your lyfe, health, and welfare everie way, are precious unto, and much sett by with me, and I hope precious in the eyes of the Lord. I verie much, even vehementlie, longe to see you, but I am mucche dissuaded here from attempting suche a thinge, on severall accounts relating to us both. The house, I suppose, you are now in, addes alike to the difficultie of my accesse to you. But I desyre to beleive that God will supplie all your wants out of the riches of his glorie, by Jesus Chryst. I have not, as yet, come to be fullie quyet in mynd anent forbearing to visit you. But since it heth pleased him to hyde me, I desyre not to be rashe in mooting anay where, and the lesse, that I fear your anxietie about me must doe you prejudice. The Lord give counsell. However, as to the baptizing of the chyld, if your selfe find no other providence offer you, you may cause wreat a lyne to Mr James Glendoning, and desyre him to come in quyetlie and do it. And for the name, if a son, call him Robert or Gavin, as your selfe thinks fitt; you know my obligations on both hands. If a daughter, call hir, if you think fitt, Margaret; my obligations are not small that way nather. If I come not over, I intend to make bold to deal for your sweet, kind,

and carefull neece, Ursula, to be with you. I allow well of your resolutione to send forth the young ones to the milhouse; onlie, ye wolde give directione in your own way that they may not be quit by example, whether in hearing or seeing. Let me have, with the first, a double of what I wrote anent Kintyre to that noble lady; and, withall, let me know, as neer as you may, when ye thinke probablie you will be brought to bed. The good Lord be with you to refreshe and comfort you with his own presence. I am, my dearest friend, yours to be commanded while I am

JOHN JAMESON.

July 3, 1664.

I salute your sister kindlie. Excuse that I cannot wreat to her now, it being nighe two a'clock in the morning. I have wreaten a lyne to Mr Alexander, and desyred him to send Will back again to Mr Sinclair's, if the familie be well again. I expected some gowff balls out of St Andrews for Gavin; ye wolde yet, when you have convenience, send for them,—a dussen or eighteen. Remember me kindlie to Provost Porterfield,^a his wyfe, and Janet Stuart, and let me know how our friends in Holland are. Receate the inclosed memorandum about your neece Jean's gown. Let me hear from you with the first. You get four or fyve, such as they are, for one. If you knew how muche I longe for your lyne, and with what complacencie I read it, ye wolde omitt no occasione; and I think ye omitt none. I am sorie that I should be looked on as such a singular presser of the Lord Argyle; all hes

^a Probably a relation of Porterfield of Quarrelton, who married the sister of Mrs John Carstaires.

bein in desyres, and these, belyke, somewhat pathetick, through the two noble ladyes' kinde respects to me.

I have gone abroad to take the air these five or six dayes last past.

*For Mistresse Carstaires,
at Glasgow,
these.*

LETTER XXXVI.

The Same to the Same.

MY CHOYCE AND VERIE DEAR FREIND,—I have taken this occasion kindlie to salute you, and let you know that I am in health, and, you may be sure, too much dauted here; yet I have my own longing to see you, if Providence wolde open anay door, for I shall desyre, though I find it difficult, not to make heast in the mean tyme. Let me beseech you, as you love your freind, and wolde yet more stronglie oblige him, have a care of your health and dyet, and see that ye want no thinge. I allow all on you with my blessing, and, whiche is much more, I am persuaded God alloweth on you with his blessing what may be for the comfort of your lyfe. Let them even know that you have occasion to converse with, by a suitablie, chearfull countenance and carriage, that you are not ashamed of the cross of our Lord Jesus, (for it's so to you, however it be to me,) and that you are not so broken

and undone as some may be disposed to think ; that when men are cast down, you may say by your practice and carriage that then is lifting up. I hear but litle and sel-dome from you ; I wolde hear much and often if it might be. I know you will not let slip the opportunitie of selling your house ; let it be done with as litle noyce as may be. Let me know what acceptance that letter had with the elder ; and if George Lowk be yet alyve. If he be, goe visit him, and let me know by the next, without fail, how he is. I am heasted, and onlie bid you have a care of your selfe. Grace, grace be with you ! I am, dearest friend, your own verie affectionate friend,

JOHN JAMESONE.

July 14, 1664.

I have sent you a letter that you may close it, and send it with the first sure hand. See that it be a verie sure and faithfull one, and with all convenient diligence.

*For my loving Sister, Mistresse Carstaires,
at Glasgow,
these.*

LETTER XXXVII.

The Same to the Same.

August 12, 1664.

MY DEAREST HEART,—I received yours, of the 2d of this instant, yesterday, with the inclosed, by which, as I perceave, you are in tollerable health, wherof I am glade. So I found in it a sad, though it may be a necessarie, inhibitione served upon me by you as to a visit ; one of the thinges in the world to which I have the strongest propension ; but, it seems by severall considerations and circumstances, I must crosse it ; and oh, if I might but be so far selfe-denied as Christianlie, singlie, and satisfiedlie, to submitt to this restraint of my wonted libertie. No rationall persuasions can effecte this over grace ; and grace onlie can doe it. My choyce of creatures, I can, without any, the least anxietie or doubtfulnessse of mynd, leave you to God, even your own God, as to the spirituall and eternall interests of your precious and immortall soul, which is his, is his, is doubtlesse his, as being brought with a pryce, a pryce of the best and most precious blood that ever was shed, even the blood of the Person that is God ; as your bodie also is, though I find more difficultie to quyet myselfe, as to the welfare of that, so far as unworthie and wretched I am concerned in it ; as to any thing that doeth or can befall you in the outward man will all be blest and sanctified to you in him, in whom you are blest with all spiritual blessings, and

through whom all things will work together for your good ; and all things are yours, health and sicknesse, trouble and freedome from trouble, life and death, things present, and things to come, as to the good of them ; because you are Chryst's, all things are thus yours. I flatter you not, my dear soul, I dar not, in these things, allow myself to doe so. I hope I speak the truth in Chryst, and lie not. I have had sixteen years' tryall of your way, lay yoursefve quyetlie on his blessed knie, (he will not, I assure, be angrie,) when you are to goe through this approaching tryall, as you wolde doe on the knie of the dearest and warmest friend in the worlde. Take with guilt, humblie and confidentlie betake yoursefve to him, without the least suspicione of his sure love and gracious acceptance and welcome, under the pain of his displeasure who hath pledged his faithfull word for your kind reception, " Him that cometh to me I will in no wayes cast out." My dear, my dear, my dear, I desyre to leave you on him, and to committ you to him as to a faithfull Creator, who will handle you gentlie in your strait, and whose sweet fellowship will be a thousand tymes better ; but what speake I of thousands ? it will be incomparablie, inexpressible, inconceavable, yea, infinitelie, better to you then poore, emptie, uselesse, unprofitable, and insignificant myne. Deal for and expecte it. Now, my own heart, I desyre to blesse the Lord for you, you have bein to me indeed a meet and faithfull helpe, and if I had more improved your fellowship and counsell, your discreet and wise counsell, I am not ashamed to say it to you, I might have thriven better as a man, as a Christian, and as a minister. He might verie justlie, for my sin, deprive me of such a wyfe, such a mother, such a freind, such a coun-

cellour, yea, of all relations, sweetlie centered in such a one. The good Lord, for Chryst's sake, pardon all my transgressions, all the wronges I have done to him, and all the wronges I have done to you. I have bein in many thinges an undutifull husband to a most dutifull wyfe; forgive me, my dear heart. [Here a line and a half is scored out.] I acknowledge and confesse to you, according to the Apostle's precepte, James v., "Confesse your faults one to another, and pray one for another, that you may be healed," pray for me—[here four lines are scored out]—to him to bringe us together again, after this whyle's separatione, for his good cause, and let me beseeche, nay, even obtest you, by all the bondes of affectione that are betwixt us—[here a line and more is scored out]—keepe this letter by you, that I may see it when I call for it, for this effecte. Alace, what will this doe when all is done, if the fear and dread of the Most Highe God doe not restrain! yet he may blesse it as a mean. My dear, pitie an affectionate thoughe a worthlesse husband, and our poor litle ones, and have a care of your health. Let me know how you are served; and how Sarah^a carries herself, and what she is doing. Let hir goe out ten dayes to Glanderstone,^b so she back some tyme before ye be brought to bed, that she may a litle converse with your brother's daughters, and learne how to carie hirselve before strangers, and give hir directiones to observe all that's imitable in them. It's fitt also that she learn to ryde, feall not to it, thoughe she heth been some tyme in Quarreltowne already. I am loathe the motions of selling your

^a Afterwards Mrs Principal Dunlop.

^b Her grandfather's place, (Mrs John Carstaires being a daughter of William Mure of Glanderston.)

house should die. Therefore, my advyce is, (that you may not seem verie desirous to part with it, and yett may keepe life in the businesse,) that you tell James Hamiltonne (whom I kindlie salute and thanke for his kindnesse to you) that you did wreat to me anent that matter, what wis offered by Bedlay, and what ye sought, and that I have referred it to him, thoughte he be Bedlay's nighe freind, to determine in it, whiche I hereby doe, ye in the meantyme ingenuously showing him what we have expended more in reall mony then the twenty-six hundred merks. I know, as he will not wronge Bedlay, so he will not wronge us. Send thir letters away. Keepe the two longe ones some few dayes by you before you deliver them, and if you please read them, and then close them. The grace of the Lord Jesus be with you! I am, my dearest heart, your own,

Mr J. CARSTAIRES.

Let me know, as nighe as ye can, the tyme when ye thinke ye will be brought to bed. I know you will have a Robert,^a if a son, and I give you heartilie your will. If two sons, ye know how to call them; if a son and a daughter, ye know; if two daughters, Marget and Agnes.

If Mistresse Cunninghame, Bedline's daughter, Mr William Cunninghame's wyfe, come and visit you at Glasgow, see that ye make hir verie welcome, and be verie kinde to hir. Your sister, the lady,^b respects hir; they have bein in this country this longe tyme. I wolde have wreat-

^a Robert, after Mr Robert M'Ward, whom, in another letter, he calls dear, even as a womb-born brother.

^b Probably Lady Ralston, *i. e.* Mrs Ralston of Ralston.

ten, and indeed had thoughts to have wreaten to Provost Porterfield his wyfe, before I received that ; but it heth stopped my mouth. If there had bein but one, it might have looked lyke a token, but two looke lyke somewhat else. I wishe hir heartilie well, though that had not bein done. Make my apologie to hir, I am especiallie bound to hir for hir kindness to you. Will^a will directe my letter to you.

Ye have not so much as desyred me to salute Captain Brown, who went with me to another kingdome ; nor his wyfe, who so willinglie suffered him, in your name, ye have, I know, forgotten. Let me know if Mistresse Magdalene be married, and if ye have anay word of Mr John Sibbald. Fear Mr Robert's extream hazard for that prisane. Let be advertised to hyde by all means.

My dear, I desyre that till we meet again, we keep one hour everie Saturday night, betwixt fyve and six o'clock, to remember one another and our children, with the worke of God and his people, in prayer to him.

The Laird of Dunlop heth pleased to undertake presentlie to send in a boy to you with these letters when he goes home, that your answer may be returned with the boat, whiche will not stay. Send the copy of that peece letter anent Kintyre, wreaten to my Lady Argyle. It's lyke I will not have occasion of longe tyme to wreat to you. Farewell, farewell, my dear. If Mr James Stirlie will adventure that you may essay, I know you will have Robert.

*For Mistresse Carstaires,
these.*

^a William, his son, afterwards Principal Carstaires of Edinburgh.

LETTER XXXVIII.

The Same to the Same.

September 7, 1664.

MY DEAREST HEART,—It wolde have refreshed me not a little if, at this tyme, I could have had accesse to wait on you, who hes many a tyme, with more than ordinarie care and kindnesse, waited on me in everie litle bit of pain or sickness I have bein visited with since our meeting together ; but I desyre to reverence, and silentlie to submitt unto the otherwayes disposing sovereign Providence of God, who easilie can, and I hope graciouslie will, make up to you the want of such a poor emptie creature comfort. He hath bein this whyle past wyselie training, and sweetlie necessitating you to make up that small want in his own blessed and all-sufficient selfe, whom I hope you have found some tymes since I saw you, to be *all in all*, and his covenant to be all your salvatione and all your desyre ; so that, as to other things, you have bein made upon the matter to say, *I have all ; I abound, and am full*. My deare, *you are not alone, the Father is with you*; covet and pryse his company. He will not let you be without it when you most need it ; hear, observe, believe, and wonder, at what he says to you, *Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen, yea, I will helpe thee, yea, I will upholde thee with the right hand of my righteousnesse. Fear not, for I have redeemed thee ; I have called thee by thy name ; thou*

art myne. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fyre thou shalt not be burnt, neither shall the flame kindle upon thee. Nay he sayes, which it may be you will blesse and tremble to hear, *O! woman, greatlie beloved, fear not; or if sense of guilt and unworthienesse make you somewhat to sink below a capacitie of making humblie confident application to your selfe of such verie great words [as these,] (whiche yet, I am persuaded, the good Lord speaks to you, and allows you to believe he is in good earnest with you in speaking of them;) blesse him that such words have roum in the Scriptures [as these,] To him that worketh not, but believeth in him that justifieth the ungodlie, is his faith accounted for righteousness.* O! admirablie condescending, and sweetlie seasonable words! whither wolde we have looked, and to what hand wolde we have turned our selves, if these wordes, and such as these, had not stood in his blessed booke. Make use of them as a stronge cordiall against fainting, under the sense of much guilt, and *goe on in the strength of the Lord, making mention of his righteousness, even of his onlie; though you have not a bratt of your own righteousness to cover you, that the shame of your nakedness doe not appear, yet this whyt raiment, this fine white linning, which is the righteousness of saints, this absolutelie perfect and everlasting righteousness of Jehovah our righteousness, will compleatlie cover you, even from top to toe. Wrappe your selfe in it. Blessed! O blessed, for ever, be God, that hath provyded such a righteousness, making him to be sin for you, even for you, that ye might become the righteousness of God through him. My choyce of creatures, and one of the*

excellent ones of the earth, I desyred, now and then, to remember you to-day, it being the first of those you named to me in your last, to which you did reckone; but I can doe nothing that way. Well is me that you have an infinitlie more faithfull and affectionatt remembrancer and Intercessor, who cannot, who will not forgett you, having you engraven upon the palmes of his hands; that great and fealing High-priest doeth carie you on the breast of his love, and on the shoulders of his power—and O! but my dear lyes sweetlie, softlie, and securelie there! I wishe you a thousand kisses of that most sweet mouth, and that his left hand may be under your head, and that his right hand may embrace you; your life and health be precious in his sight. The Lord blesse you, and the fruit of your wombe, and provyde the blessing of the breastes for the same. I have to supplie my roum with you, desyred that your sweet and worthie neece,^a who hath been singularie tender of me all this whyle, should be sent alonge to you, from which nather herself nor her kinde relations were averse, (whose kindnesse to us I wish the Lord may remember.) I know you have a complacencie in hir humour, (and, indeed, it's sweet,) and she hath hir own great respecte for you. The Lord has graciouslie condescended unexpectedlie to remove some obstructions out of the way of hir coming to you, whiche is a great ease to my mynd. O! but he is full of compassion and verie good, and doeth all things well. I wes somewhat fixed in my resolutione whatever might have been the hazard, if she had not win, to have waited on you (who are more then the halfe of my lyfe) my selfe, but she will be much more usefull. I committ you, therefore, to his government whollie, as to

^a Miss Ursula Ralston.

your dyet, and see that ye take hir as supplieing my place ; and in all these thinges be obedient to hir as ye wolde be to me. See, my dear heart, that ye have a speciall care of yourselfe, you know you have much to doe. I defy you, as you threatened me in your last, to drown me in debt, doe your best. Now, my heart, it seems it will be fitt, all things considered, that if the Lord give you a living son, you call his name Gavin. I desyre you may doe so, if it will not cross you ; as I hope it will not. You may afterwards, when you recover health and strength, wreat your apologie to Mr Robert,^a as you will well enoughe doe. I think, if the chylde be lyvelie, you may suspend the baptisme some dayes, till you be in case to hear and someway to holde the chylde in your arms your selfe, to offer it to the Lorde, and that it may receive the seal of his covenant. I wolde think it fitt (if you doe so) that you did putt forth the chyld to the fostering, if you can gett a cleanlie, wholesome, kinde, and faithfull person for that use. The Lord directe. I will trouble you no further. Now the good-will of Him that dwelt in the bush be to you. I am, myne own dear heart, yours, yours.

My dear, if you think it will be longe to suspend the chyld's baptisme till you can sit up a little in your bed, you may let your sister present it, and yourselfe take on the ingadgements for Christian educatione, whilk I desyre you to doe in myne and your own name ; wherein I shall endeavour, through the strength of the Lord's grace, to joyne with you. I think, if a son, he must be Gavin. Have a care of your kindest neece when you are in case.

^a Mr Robert M'Ward.

September 13.

My dear, Providence hath ordered some obstructione since the 7th day of this month, but I hope the worthie bearer shall come seasonable to you. I will not trouble you to read more words ; onlie, in a word, my heart some way is more with you than with my selfe, but that is a poor businesse. The thoughtes of heart of God are towards you, and all the thoughts of peace, and not of evil, to give you an expected end. The desyre of the Desire of the nations is towards you. Grace, from the God of all grace, be with you ; and out of the fullnesse of grace that is in Jesus, mete you receive grace for grace ! Farewell, my dearest, farewell, and remember your wellwisher,

Mr J. C.

The Laird hath sent his own scout of purpose with his daughter. All this is great kindnesse, what shall I say of it ? Be kinde to William Ralstoun ; he helped to bring me out of Ireland.

*For Mistresse Carstaires,
these.*

LETTER XXXIX.

Probably M^cWard to Mrs Carstaires.

September 9-19, 1664.

MY VERY DEARE FRIEND,—Yours of the 20th of August I received the last week, which was most acceptable and exceeding refreshfull to me. If I could, I would blesse the Lord for the account ye give me of your precious friend. I long much for one lyne from him, if it were never so short, which ye may easily convey by post, within some letter. I blesse him also who gives you so much satisfaction in your lot, and who helps you to beare the sweet and easy crosse of Chryst. As for your complaints, I can say little to them; but it may be he is making you fat with hunger. As for what ye desires concerning the person ye wrot of, he is very sensible of your kindness; and though he would be glad to doe what ye desire upon another account, yet he is not apprehensive that these persons would trouble themselves to flay such a corse. I beseech you cause some writ to me how ye are brought to bed; for I will be anxious to heare of it. I hope ye shall not misse an absent husband, and I hope also that he will have mercy upon his suffering and absent servant, in being kind to you. Remember me dearly to your worthy friend, when ye writ to him. His friends here mind him, and are singularly comforted with his carriage, and the report of his Master's kindnesse to him. Remember me to your sister and all friends. Grace,

grace be multiplied upon you ! I am, my deare friend, yours.

Writ to me how your sweet children are, and how your sister's children are.

Show your deare friend that I cannot writ to him, because of the want of an occasion by sea. Send a token from me to Mr Ralph and his wife. Ye know what I mean.

*This for the truly worthie and much respected
Mistresse Carstaires, in Glasgow.*

[Dr Steven, who is well acquainted with M^r Ward's handwriting, says that he has not a doubt that he was the writer of this letter.]

LETTER XL.

Carstaires to Mrs Durham.

October 26, 1664.

MY WORTHIE AND VERIE DEAR SISTER,—I have taken this occasion verie kindlie to salute you, and heartilie to thank you for your care of our dear freind with you, and for the particular account you gave us of God's dealing with hir and the children, wherein he heth bein pleased exceedinglie to condescend to us. I had, at this time by ordinarie, severall feares on manay accounts, whiche were heightened and fostered by much dreadfull guilt and incredible unsuitableness to all the dispensationes the Church of God and my selfe have bein under. But he hath sweetlie disappointed all these feares, and verie much gone beyond my expectatione. Oh, but the power

of the Lord be great to pardon. He is a God that multiplies to pardoun ; nay, he is a God of pardouns ; and who is a God lyke unto him in pardouning iniquitie ? Blessed, for ever, be God, that his name heth bein proclaimed, and that proclamatiōe registered in the Scriptures, “The Lord, the Lord, gracious and mercifull, long-suffering, abundant in goodnesse and truth, keeping mercie for thousands, and forgiving iniquitie, transgression, and sin. This is his name, and this is his memoriall to all the generations of his people.” This shallowe and peruerselie rebellious heart of myne heth bein besieged and beleagoured, as it were, by a multitude of verie condescending and litle terrible providences for a long tyme. I desyre to longe for a day of willing and chearfull surrender and giving up the fortresse and strongholde to that valiant conqueror, blessed Jesus, who heth, since the first leaping out of our father Adam’s house into rebellious, taken in and subdued multitudes of strongholdes, garrisoned castles, and strongelie walled and fortified cities, walled in a manner up to heaven, wherein dwelt stronge, masterfull, and gyant-like corruptiones, tal as the children of Anak, and heth made breaches in and broken down these walls, levelling them with the ground, and heth made these invincible-lyke inhabitants fall down before him, and to groan with the groanings of a deadlie wounded man. O, that he may, with his croun on his head, with sword on his thighe, mounted on his whyte horse, yet goe forth, not onlie through Brittain and Ireland, and the rest of the but scarcelie reformed churches, but throughe the whole worlde, conquering and to conquer, treading down all oppositione in his way, overturning the thrones of the Turk and Antichryst, and all the supporters thereof : that the

question may be putt, “Who is this that cometh from Edom, with dyed garments from Bozra; this that is glorious in his apparel, travelling in the greatnesse of his strength?” and may be answered, “I, that speak in righteousnesse, mightie to save.” The question putt again: “Why art thou rid in thyne apparel, and thy garments like him that treadeth in the wine-fat?” and replied to, “I have troden the wine-press; I will trample them in myne anger, and tread them in my furie, and their blood shall be sprinkled on my garments; and I will stain all my rayment.” Jehovah prosper all his warlike designes, and further his conqueist, even till the kinges of the East joyne with him, and the beast and the false prophet be taken alyve and cast into that lake, and the armies of Gog and Magog, the onlie relicks of all his enemies’ forces, be defeat by fyre from heaven, and the devil, that deceived them, be cast into the lake of fire and brimstone, with the boasted false prophet, to be tormented for ever and ever. O, that poor, sinfull, and rebellious I had it to say and singe, to the commendatione of this mightie Conqueror, whose name is King of kings and Lord of lords, *now he heth prevailed, and shewed himself stronger than I*. If my heart be taken in, I knowe no holde under heaven that can keep out whiche he heth a mynd to take. Now, dear sister, I again kindelie thank you for all your kindnesse to me and myne. The Lord bless you, and be making you more and more meet everie day to partake of the inheritance of the saints in light, and return to you, according to your kindnesse, first and last, shewed to unworthie me, good measure, heaped and shaken together, and running over. I know you will be comfortable to hir. Bid hir be chearfull in the Lord. It might easilie have bein worse with us.

Sinfull compliyanse to evite suffering wolde have been another thinge. It will be fitt she setle (according to the unsettled state of thinges, and of our familie) somewhere, whereabout I am to wreat to hir. And I hope, before you sunder, you will fitt your accounts that you be not burdened. I desyre not that—especiallie since the Lord pleases to keepe us in capacitie to subsist beyonde manay an honest minister in Scotland, that scarce heth bread. I must putt you to the trouble of saluting kindlie in my name, in the congregacione I had charge of, Doctor Rarray and his wyfe, Susanna Hamiltoun, Janet Rid, by whom I desyre and expecte to be remembered, Thomas Lockart's wyfe, olde Janet Mitchell, and hir daughter, Lois Welshe, John Hall, your olde servant, Janet Allasone, whom I liked well. Tell such of them as in Christian discretione ye thinke stands in need, in my name, that the report of their spirituall welfare and seriousnesse in seeking God wolde verie much refresh my soul. Anay other of the congregacion ye know, salut them from me, as if I had named them; and bid them remember how they hard and receaved. Let them repent, and holde fast. I kindlie salut that old disciple, Janet Stuart, and honest Jean Chambers, whom I hope you have not suffered to be behinde at this tyme. Let me know how Mr John Spruell and John Johnston are, and what they intend about them; if they be still prisoners. Salute them mucche in the Lorde, in my name, and desyre them to be of good chear. It's no doubt mucche better to suffer, if the will of God be so, for well-doing than for evil-doing. There is no strange thinge befallen them, but what hath been already fortolde by the Lord, and is accomplished in the rest of their brethrein that are in the worlde. O, when will the olde spirit

of the primitive Chrystians, who have gone from counsells with sore skins, rejoycing that they were accounted wor-thie to suffer shame for the name of Jesus, be revived anew? and when will we look upon these exhortations? “My brethren, count it all for joy when ye shall fall into divers tentations. Rejoyce, inasmuch as ye are partakers of Chryst’s sufferings. If anay man suffer as a Chrystian, let him not be ashamed, but let him glorifie God on that behalfe;” and other such, as including no impossibilities, but necessarie, sweet, and, throughe grace, practicable duties, and upon these assertions, “Blessed are they that are persecuted for righteousnesse sake;” “Blessed are ye when men shall revyle you, and persecute you, and shall say all manner of evil falselie against you, for my name sake;” “Blessed is the man that indureth tentatione;” “If ye be reproached for the name of Chryst, happie are ye;” and such lyke, as no compliments, but as realities, and as faithfull and true sayings of God. Good Lord! forgive our sinfull fainting in the day of adversitie, by which it appeareth our streingth is but small. I should speak with principall reference to myself. Thoughe I cannot remember them to anay purpose, I desyre not to forget them. Now grace, grace from the God of all grace, who heth called you to eternall glorie by Jesus Chryst, be with you! I am, dearest sister, your own affectionate brother and obliged servant,

[*Name cut away.*]

Sister, you will please to call for Walter Roxburge, and see if he be free, and if he wolde come to Kintyre to teach a litle school, where I think he will get bread. It will be a good reteerment for him, at such a tyme. He may

come over, and start presentlie with this same boat, and advyse, when he is come, what he will doe. He may goe to the Woodsyde ; there are some to come thence hither. He wolde not communicat his purpose to anay person till once he be gone, because it may be prejudiciall to himself and others also.

*For my worthie and dear Sister,
Mistresse Durham, at Glasgow,
these.*

[Endorsed by Professor Mackay—"Mr Jo. Carstaires, in Cantyre, to Mrs Durham."]

LETTER XLI.

Mr John Carstaires to his Wife.

November 1, 1664.

MY VERIE DEAR HEART,—Having the occasion of this honest and kind bearer, (who belyke will see you,) I must needs salute you, and tell you that I have my own longing to see a lyne under your hand, whiche I hope will be satisfied one of these dayes. I desyre not that the mercie of your preservatione, and of the comelie proposition of the children, and of other sweetlie concurring Providences, about you and them, should wear out of deat with me, according to my sinfull manner. I have not bein at any tyme more full of feares, nor had I ever greater cause, from much guilt ; but he, being full of compassion, heth pitied

me, and sweetlie dissipated the thicke and dark cloud of my fears and jealousies. O! that I wer in a holie pusle putt to say, What shall I render unto the Lord for all his benefits towards me, which proceed from most absolute, soveraigne, and purelie free grace? In truth, according to his own heart heth he done all this, and what can I say more! but well wer me if, by all this goodness of his and long-suffering patience, I wer at last led unto and kepted at the kindlie exercise of repentance. I desyre, since he heth kepted you, and not smitten the cheldren, and so kepted off me that which I someway feared, to be helped to lay my account for some other peece of tryall; I know not what it will be, but whatever it shall be, the good Lord sanctifie it when it comes, and keep my sin out of it. I can not well tell how it comes, but I have bein and still am but litle throughlie anxious and carefull about myselve, notwithstanding of these news keeping me in remembrance. The Lord remember me for good; and it may be he will think on these men, according to their workes, that wolde putt me in fear. No outward thinge in the worlde doeth so much trouble me, as that I am not like to get leave to live with you; but let him doe in this and other thinges as seemeth good in his eyes. I hope you have, before this, rid us of the cumber of that house on the best tearms ye could, and if ye could upon no other then what was offered at first, it will not displease me; for it seems severall wayes convenient for us to quit it. I wrote my mynd before anent it, and will trouble you no more about it now. Refer differences to James Hamiltoun, whom I kindlie remember. You may call for a sight of that letter I wrote to the elders from Thomas Paterson, and when ye have gotte it keepe it to yourselve, it not being fitt it

should be seen but by such to whom it was directed. Send me anay band stringes ye have of myne there. Send me also, when ye get a convenient occasion, my iron chandler . . . into the wall by a fi . . . with a pair of coarse sixpennie candleshears. If you come to the Woodsyde, bringe my candle with you. You may bring also that box of my bookes that wes set by, if you can get it convenientlie carried; but by all means see that it be kept verie dry, the least weatness will much prejudice me. I verie kindlie salute your sister and neece, to whom I promised a loan of you, if she need, when she shall have such service of you as you have now had of hir, which I wishe may be, as you know the old man said, both soon and shortlie, but yet well. Remember me kindlie to Heugh^a and kind Jean Chambers. I remember your daughters and the goodwife of the Milhouse when ye see her. Farewell. My dear, I am, your own, while myne,

JOHNE JAMESONE.

Let me hear of all occurrents from you. I hear almost nothings here.

*For my worthy friend,
Mistresse Carstaires, at Glasgow,
these.*

^a Probably Hugh Binning.

LETTER XLII.

The Same to the Same.

November 2, 1664.

MY DEAREST HEART,—I wrote a lynes to you yesterday, and yet, having the occasione of this bearer, I must needs salute you; this mediat way of correspondence with you someway making up the want of your more immediat societie, whereof to be so longe deprivd doeth somewhat afflicte me. O! if it were the want of the edificatione, and spirituall advantage of your fellowship that did mainlie trouble me; but that it is not this, can there be a more convincing evidence than this, that I can with much more ease, and much lesse reluctance, comport with the want of his own blessed presence and fellowship, in the injoyment of whiche, and not of yours my dear, how dear to me soever, my happiness lyeth. This sometymes makes fear that ather I will be altogether deprivd of your fellowship, or that throughe my, onlie my, corruptione, I shall be bereft of muche of the sweet of it. Pray, O! pray, my own heart, that he wolde prevent this, and that he wolde be graceouslie pleased to make me so spirituall, and once to be in ease to practice that great poynt in religione spoken of 1 Cor. vi. 12, and vii. 29, 30, 31, and Gal. vi. 14. When will I learne to see that no thinge out of him is desyrable, and that everie thinge whiche is desyrable is in him; to enjoy all my enjoyments in him, and to enjoy him in all my enjoyments. Alace! I have

heard the report of such thinges, and can speake, and yet but verie rawlie, some words about them, but the thinges are great mysteries in my experience and practice. I cannot say, "As I have hard, so have I seen and found." O! if it wer all wreaten upon me with his hand! My dear, have a speciall care of your selfe, even for the poor cast out man's sake, and essay to be chearfull in the Lord. Be not anxious nor carefull about any thinge. I hope the Lord careth for you. Cast, therefore, all your care on him, even roll your burdens on him. I dar not, for your ease, for fear of troubling your sister, who heth bein too muche troubled with us alreadie, overture the convenience of leaving the chyld with the nurse with hir in the town this winter. You may think of it. It wolde be an ease to you, especiallie in this tyme of our unsettlement; but the Lord will, I hope, directe. Ye will not forget to fitt accounts with hir before you sunder, that she be not hurt. I give hir a hint of this in my last. Let me know if Mr Sinclar doeth still continou in the exercise of his ministrie. Isalute your sister and neece kindlie. All freinds here are well. Grace be with you. I am, my dear, your own,

JOHN JAMESONE.

If these balls be not come from St Andrews, whiche I am sure you have long since sent the money for, buy three or four at Glasgow, from James Lies, the best he heth, till they come. Pay not too dear for them; a groat is enough.

I kindlie salute Mr William Weir and his wife, and Mr Henrie Lawsyde, if you use to see him. It's lyke ye have not goten that tobacco. Let me know if a letter to Mr Robert could be goten safelie conveyed thither.

November 7.

My dear, I kindlie salute you, and will you to know that John Clarks did not tooch here as was expected, so I can say no thinge anent sending the aquavitæ or my candle with hir, as I desyred, not knowing who the boatman are. You may advyce with your neece in that case. Farewell, heartilie, my dearest.

*For my worthie freind,
Mistresse Carstaires, at Glasgow,
these.*

[Endorsed by Professor Mackay—"Mr Jo. Carstares, in Cantyre, to his Wife."]

LETTER XLIII.

The Same to the Same.

November 17, 1664.

MY DEAREST HEART,—Thoughe it's lyke you are, or at least may be, surfetted with saluts, yet having the occasione of the sweet bearer, I can not let it pass. I must now overture to you the convenience of dismissing your worthie and sweet neece, whose fellowship heth, I know, at this tyme bein singularlie usefull and refreshing unto you. William Ralstoun is now gone over, and some other of the laird's servants are to come from the Woodsyde, who will wait on hir. Besyde that, I suppose she will, if you be perfectlie recovered, be expected at this tyme, so it's lyke she will not have such a convenience afterward.

I have thought that it wer fitt your neece had some litle token of our great respecte ; but you may let it alone till the Lord order our meeting together. Your freinds here have sometyme spoken of your making a visit hither, where you wer never, but I dar not advyse to it, nay, not so much as peremptorie desyre it, when I consider the season of the year, your late great weaknesse, with the weight of your charge, and other thinges. I account it a favor, now and then to get myselfe kepted from precipitant desyres of being with you, or having you with me, for which I was, the laste year, severall wayes reprooved. I desyre to be helped to comitt you and myself, in all our motions, to the leading of him who is given to be a Leader to his people. I leave all our litle outward concernments on you, without anay allowed anxietie, desyring to blesse the good Lord, from whom I have obtained favour in sending a good wife, in whom the heart of her husband may surely trust. You may informe your neece of all particulars ye wolde have me acquainted with, and whiche ye wolde be troubled to wreat. I heartilie salute you, precious sister, and am, my verie dear, your own,

JOHN JAMESON.

*For Mistresse Carstaires,
at Glasgow,
these.*

[Endorsed by Professor Mackay—"Mr Jo. Carstares, in Cantyre, to his Wife."]

LETTER XLIV.

The Same to the Same.

December 10, 1664.

MY DEAREST HEART,—I have taken this occasion yet once more to salute you before you goe from thence. I did this night eight nights, at our appoynted hour, essay to submitt, if it should soe please the infinitlie wise and gracious God, to a finall divorce from you ; and, in some measure for the tyme, it went with me ; I assure you, not from anay, the least diminutione of my wonted dear respecte for you, that everie day I think growes ; but, alace ! these are verie rare and verie quicklie transient fitts, they but look to me, and speak a word or two with me, and are forthwith gone ; and I am much where I was, as loath to sunder as ever. I wolde think I had a considerable victory over myselfe if I wer dead to you, the thing in this world I find most difficultlie practicable.

My dear, I never found so much as now,
 How hard a thing it is to part with you ;
 To quitt you, now and then I have resolved,
 But when it comes to act, all's quite dissolved.

Sometymes I wolde resign you to the Lord,
 Yet loathe I am he take me at my word.
 It sure requyres of grace no measure small,
 To have a wife, as I had none at all.

The grace that heth wrought wonders upon the hearts

of many, can work this upon myne. O! to be in case to say to blessed Jesus, Master, I have left all, and followed thee. This I ought to be at, and if it be not singlie aimed at, and in some measure, through grace, seriouslie endeavoured, he heth plainly told me I am not worthie of him, nather can I be his disciple. I find it easie to forme notions of these thinges, to descourse, to preach, and pray of them, be it is to practise them. Light will do much in the one, but here life and spirit, and quickening influence, are absolutlie necessarie. I hope that, throughe a greater measure of notification, you find lesse difficultie to be without me, and pleasantlie to submitt to the Lord's ordering this while's separatioun. I desyre to blesse him on your behalfe, that heth in your last tryall condescended to let you misse no creature; a litle of him will, indeid, goe verie far, and fill verie much voyd roun. I cannot tell you, my own heart, what a mercie it is to me, at this tyme, that I am not, on all occasions, necessitated to deal with you, that ye wolde not freatt and be discontent; such a lot wolde, belike, have altogether crushed my spirit. Let me again intreat you, by the love you bear to me and my children, that ye will have a care of your health, even much more then if I wer with you. When you goe to Edinburgh, looke for some warm commodious rounes for yourselfe, and I hope you have seen to that already. Ye cannot well expecte to hear so often from me there, nor, it may be, it were scarcelie fitt any where; for I have overcharged and oppressed you with letters this good whyle past; but let me hear as often from you hereafter as you have done from me heretofore. The Lord's richest grace be with you, and in everie place provide

suitable comfort for you. I am, my verie dear heart, yours while myne own.

If you think fitt to send any token that I may give your sweet neece, you may doe it. Remember my candle and chandler. Send a pair of my hare soles for our best friend. Send these litle paper bookes with the wormwood wine. Forget not Gavin's gouff-balls.

Dec. 12.

My dear, visit the Lady Aikenhead, and salute hir kindlie in my name, and deliver this letter to be sent to hir husband, the Laird, with a sure friend, and without letting so much as one person know from whom it came. I have bein longe purposed, even these four or fyve months past, to wreat this other letter, which you may read, and if you thinke it not necessarie or not expedient to deliver it, you may forbear. It's lyke somewhat from some hand to this purpose is called for, but I refer it to your determination. O! if the Lord wolde blesse it, if it shall be delivered. If any mony be offered to you by any from our best freind, as the last year's interest, receate none till we have counted for what monys are expended by him for my use. I doe verie kindlie salute your sister. Seal not Aikenhead's letter with my own seal, but with some others. Farewell, my dear, fare everie way well.

*For my verie dear Sister, Mistresse Carstaires,
at Glasgow,
these.*

[Endorsed by Mr Mackay—"Mr John Carstaires, in Cautyre, to his Wife."]

LETTER XLV.

Mrs Carstaires to her Husband.

MY DEAREST AND MOST KYND FRIND,—It was refreshing to me to hav a lyn from you, but it trubled me to fined you so heavie. He doeth well who hath found it meet to put us in heaviness for a season, finding that ther was need of it. It did wound me when I read, that in yours, your not being adwers to com hear, which is thought by your freinds veri unmeet and unreasonable ; for though ye be veri clear as to the caus, yet to cast your slef in such eminent hazard is a wrong, and I am persuaded you ar not called to it, nay, you are called to the contreyri ; so hid as weell as you can, and if it pleas the Lord so to order ye be fund out, which I wish may not be, I hop he shall glorifi himslif in you, and cari you honouribl throu. Put not your silf to it whill the Lord bring you to it. I hop my request, which is so rasonabl, shall prevaill with you. My dear, weari not in wandering, it hath been the lot of many of his worthies to wander in caves and dens of the earth ; and, altho your acomadosion should be veri bad, so that ye cannot go about doueties as ye would, he counts your wandering better service to him then your preaching. My dear, a littel whill will put ane end to al our troubles ; as for my slif, I had rason always to bles the Lord thiet ever I knowe you ; and this day I desir to blis him mor then ever, that ever I was so nerlie related to you ; and that I hau a husband wandering and suffer-

ing for the truth. Let us both blis him together, for this. He might have given me on that wer persecuting the truth. The Lord strengthen and confirm you. That commoditi you desired, it can^a ot be gotten now, for present, tho they be most welling to give it. I hop the Lord shall provid another way ; the bearer weel show you all other things. The Lord's blessing and protection be with you, and be near your soul with the consolations of his Spirit. Farewell my dear, I am your own,

J. C.

[Without either date or address, but probably written either before any of her husband's letters to her, or in 1664 or 1665.]

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LETTER XLV.*

The Same to the Same.

MY VERIE DEAR FRIND,—I shall now only salut you, and tel you I am in health and well recovered My children ar all well. Littel Robert is a fian child, and out at the fusteren besid Hamiltoun. I receaved yours of the third of May, and am glad to hear of your welfeir ; nothing being more refreshing to me then to heer of your being everi way wel. The Lord hath bein veri kynd to me, and tho I want the company of my dearest freinds, which I do veri much miss, yet he makes it up in a good missur. I cannot writ now as I would, being in hast, and

^a The paper torn here.

not knowing if this shal com to your hand. I am, my dear freind, your own frind, as fromally.

[*Without address.*]

January 21.

[This letter must have been written from Edinburgh or Glasgow, but most probably Edinburgh, in June 1665, to Mr Carstaires in hiding, probably at Cantyre, on account of the trouble he got into the former year, in the matter of Mr Wood.]

LETTER XLVI.

The Same to the Same.

MY DEAREST FREIND,—Altho I know not if this shall com to your hand, yet I could not omit the ocasion of this bearer kyndly to salut you, and tel you I am in health. My sister the Lady^a still remaines seek, and is everi day weaker and seeker, so that we have littel or no hope of her recoverie. She is under great heaviness, much wersedling with misblev, often questouning her interest in God, yet not altogether without hopes. She often saying she dear not queat gripes of him, and that she dar not but hop he will be gracious. You wel easily beleive that it is no small peac of affliction to me her seekness and feared death. A sad strock to the family, and to us her relationes! But the Lord can do us no wrong; he can bring good out of the sadest peaces of dispensasions. The

^a Mrs Ralston of Ralston.

Lard takes it sadly, and Ursula takes it veri sadly. I thought fitt to show you this much of the Ladye's condition. She often says, if ye knowe her case, ye would simpathis faithfully with her. My dearest freind, I most breck of, being in hast. I am, your own, J. C.

Your freinds thinks fitt you stay ther til further advertisement.

[*No address.*]

[Compared with next letter, it is probable that it was written in 1666.]

LETTER XLVII.

The Same to the Same.

August 30.

MY DEAREST FREIND,—The bearer will shew you how all maters heer goes. The West-countray gentelmen and ministers, which were declared rebels, is now forfealted. I bliss the Lord it nothing troubles me. A smil from God, and he lifting up the light of his countians, can mak up, and even doeth mak up, all the injuries men can doe; so that “the lines is fallen to me in a most pleasant place, and I have a goodly heritage.” I think my lot verie far abov the lot of my adversaries! Blessed be God, who mad the defer; ther being no caus, but even so because it pleased him. My dear, let us willingly queat us ta him, and for him. We ow him much. How much ar we in his deit,

whó hath added this mercie to all the former mercies, that he hes counted us worthie to suffer [for] his name's sake? O for grace to be stedfast to the end, and that he would graciously pardon our unfaithfulness to him, and to his caus and pepoll. Alas! Zione's condision layeth not neer my heart as it should. J. C.

It heth pleased the Lord to remov my littel gent. Robert. He dyed the third of August, on a Saturday. I was in my being, as on that day led, in providence to remember him oftener than ones, that the Lord would be gracious to him, and mak him his, and I thought the Lord som way satisfied me in it. Tho' then I know nothing of his sickness. They sent for me; but he was dyed before I com. Ther is many thinges sader in our lot than the death of a child; yet I had my own heaviness for him. My sister^a still contanues unwell. The doctour thinks she is in great hazard. It will be a sad strock to her family and her relationes. She hath longed much for you. Our freinds here thinks not fit ye remov out of that country for a while to the place ye intended, for reasons the bearer will show you. But you must keep your stives colser [closer] than ye doe. I would have sent you som money with the bearer, but your best freind hendered me, and desires cal for what mony ye need from our freind. Us. Rn.^b and I shal give it heer. I have goten all that is dewe of by-past anall rent, so I have enough of money. Your son's education (?), with his bording and other nesisars, com to four houndreth merks, which I have payed.

My dear, it is lyk ye and I shall not see other for a seasoun. The Lord mak it for both our advantages, and

^a Mrs Ralston.

^b Most probably Ursula Ralston.

mak up the went of you to me with his own blessed presents ! I most brak of, tho I be loth to it. I am, my dear frind, your own
J. C.

* * * * * My sister, Mistress Delop, is here, a most sad afflicted woman. You would wreat to her with the first. That noble Lord received yours veri kyndly, and when he read it, he weaped, and said he would do as he could, but it was but littel.

[Written most probably after the rising of the West-country gentlemen, under Caldwell, in 1666.]

LETTER XLVIII.

Anonymous.

Nov. 4, 1668.

DEAR AND WORTHIE SIR,—I cannot bot hartilie receipt with thankfulness your kind respecttes to me in your letter and other wayes ; and tho' I be not worthie the noticing by any to be amongst the number of thos that suffers for Jesus Christ, yet I desyr to cleeve and adher unto this persecuted way, which is for his precious name's sake. I acknowledge I have abundant grounds to make his testimonies my song, under this my present lott ; and I have founde, in his gracious dealings with me, not only a sweatt consistencie, betwixt searchinge, findinge out, and warning for my provocationes and sinning ; and joy in the Holy Ghost ; bot seldome have I teasted of the one, without

lesse or more of the other ; and he knowes, who knowes my heartt, I desyr no better lyff one this syde heaven, nor to be helped by the Lord to joyne morning with my mirth one this accompt. And as to the present cais I am in, I humblie acknowledge, if I dare thincke of any thinge of the Lord's, especiall respect to me one the acomptt of that free and riche covenant of his eternall love, that I judge myselff more honored in this my imprisonment, (tho not regarded by many,) nor in any thinge that ever I was admitted into otherwayes. O the sweet cros of Christ, with his presens ! I can not speeke of itt in the least as it is, and I kno not who can comend it to the full ; only I dare not but bear my testimonie to it, tho weake and feckless. Weake (?) me for ever more of this despysed cros of Christ. He hes come, and ceased to begine to give me a returne of what I have some tymes sought from him. O that I could aske, that I could seek, that I could knocke ; for he will not lett me doubt bot that I shall receive, that I shall find, that it shall be opened unto me. And yet how doe I fear my own weakness when I shall be put to sharper tryalles nor yet I have met with ? Bot what shall I say ? I know it is with the Lord to make his strength perfytt, even in my weakness. He knowes that I would faine be content, without a smoke [smock] or reservation, to lay doune myselff and all that I can claime interest in, that is bot of hearaway moment, if he would be pleased to keep me faithfull in that which I have professed for him. O to be kept faithfull in all the hous of God ! He who is the Wonderfull, the Co nsellor, lead you saffie in the way that *He* shall chus. If it be not troublesome, dear Sir, lett me have a lyne from you. Pray for the prisoners of hope. The Spirit of God and

of glorie rest upon you and yours. My kynd respectes to any of your relations with you ; and I am, dear Sir, your treuly affectionat servant.

[Signature cut out.]

LETTER XLIX.

Lady Sophia Moray to Carstaires.

SIR,—Your willingness to help any that's bot menting to seek God, maks me hop it will be no troble that I desyr to hear a word from you, sutable to on who is much born down with discouragments, and whos povertie is often saying, I am not serving so rich and noble a Master as I know our Lord is. Nothing now can be mor weighting nor my insenseibleness of the condition of his people, which now luke veri sad, no ground of incouragement or hop being left us bot in our all-sufficient God, even the great Maister of the work ; and it is weill it is so, that he may be exalten in his own strength, and that we may sing and prais his frie mercis and power, which most and will accomplish his work, tho' for the present everything coms to be in such a confusion, that I must desyr your help to get thoughts som way answerable to the Lord's dealing with us. I am in som hast now, and can say no mor ; but desyre you to remember to the Lord her who is obliged to be, your most loving frind, willing to serve you,

SOPHIA LYNDSSAY.

Lady Sophia is no worse then when my sister wret ; she earnestly desyrs to hear from you.

*For my worthie and much respected frind,
Mr John Carstaires.*

[Endorsed by Mr Mackay—"Duchess of R. or C. of Had. to Mr Jo. Carstaires;" but, according to Lord Lindsay, who favoured the Editor with a note on the subject, this letter was written by Lady Sophia Moray, wife of Sir Robert Moray, founder of the Royal Society, and daughter to David Lord Balcarras.]

LETTER L.

Lady Isobella Boyd (Pinkhill) to Carstaires.

SIR,—Amongst the many rich testimonies of the Lord's frie love, leten out ever to me, (which I dar not but professe,) who am the most unworthie and worst of siners, I reckon not this on of the least, that he is pleased to cause any of his take notice of me, so as to let me have such pertinent and seasonable words from them, which I desyr to acknowledge, that he may be praised who hes helped you so to doe. Ther is, indeed, many lessons to be gotten hier everie day, but for my profieting under all thir means I know not what to say. Bot I think I cannot find in myself so much as a right desyr to profit, for when I speak of desyrs or wishes (I would not be mistaken to the beter) they are bot in me, even as other things, coldrift and dead ;

yet all this, and much mor than I can express of the kind, does not hinder the Lord to goe on in his own way of frie love and gracious dealing, which is wonderfull, and so high up above the reach of my thoughtes, that I am easily made to suspect what he is doing with me, and yet his condescending is marvielous, sometymys even in a sensible maner. [Here the paper is torn for half a line] knows best, and it most magnifies the riches of his frie grace, to deal most graciously with greatest sinners, which is exceeding sweet; but, alas ! short whyle kepted by a sinfull deceatfull heart that's bent to run away from God, and easily lets any thing of him be tane away from it, so that somtymys it dar scarce be said that ever such a thing was, which cannot bot be a great provocking and dishonouring of the Lord ; yet I know not well how to get it helped ; bot this, I must say, ther is cause of rejoycing in him evermor, and I think it wer good to be still praising ; bot coruption does so prevaile, that the feckledest things in the world doe mor effect then the great things of God, tho' much pains has been tane to draw from the world, and I am sure never mor upon any in so fair a way, which I desyr to blisse his mercie for. Now I can add no mor ; and former experiences of your understanding what I wod a been at beter than myself, makes me the les cairfull how I writ to you ; but I fear I interrupt you too much, bot I hop you will excuse it, and be still helpfull. Your obleged and affectionat friend,

ISOBELL LYNDESAY.

You will hier by Mr David how Lady Sophia is. I think a word from you wad be veri wellcom to her. My

sister remembers her love to you. She could not get written now.

*For my most worthie and much respected friend,
Mr John Carstaires.*

At Holirudhouse, the 25th of Julie.

[In the letter which the Editor had the honour to receive from Lord Lindsay, who perused the original of the above, he mentions that its writer was Lady Isobelle Boyd, wife of Boyd of Pinkhill in Perthshire, sister of Lady Sophia Moray.]

LETTER LI.

The Same to the Same.

SIR,—I am sorie that I should have been so long in hiering from you, bot dar not quarell you for it, because I think it was a favour so undeserved that ye writ to me at all ; only I must earnestly desyr thet—[paper torn for half a line]—bot let me hier from you with everie ocasion, for I hop it shall be service to your Maister in helping forward on that he hes been pleased to take notice of.

If it wer not to conceale the loving-kyndnes of the Lord, I should be silent of my own case ; but, tho' I can say nothing to it, I desyr not to smoothe the praises of my Lord, albeit I be weak in apprehending, yet he is frie and bountifull in bestowing the incomparable treasure of heaven, even him whose name is Wonderfull, Counsellor, the Mightie God, the Everlasting Father, the Prince of Peace ; and did ye know how vyle and unworthie ane on

this light of mercie is borne in upon, and holden forth to, you could not bot much wonder at the Lord's dispensation; for besyd that uncleannes of original corruption, which I fetched from the wombe, and the many fearfull transgressions of my lyf, on thing it pleases the Lord now to discover unto me, which befor was not knowen, at least never rightly nor effectually considered, and that is, the neglect and contempt of a Saviour, and treading the path of formall duetie and lyfles work, not without vain thoughts and foolish hopes of gaining with God, by such a way, which now I perceive was but a forsaking him, who is the fountain of liveing waters, and digging unto myself broken cisterns that could hold no water; and wold to God ther wir no more such in the land, bot that he wad mak known the misterie of the Gospell, even Jesus Chryst and him crusified, that he alone may be magnified, as our wisdom, our righteousness, our sanctification—[here half a line of the paper is wasted]—the dead formalitie, wherein this land is drowned, tane away. I know ye have escaped this uncleannes of the spirit, and polution that is in the world, through the ignorance and unbelief of Jesus Chryst; and I beseach you let me have your help to know him beter, and to win over this way I have stuck so long in; and that the Lord wad not let you want a sensible proof of his mightie power that workes in all them that believe, is the desyre of your most obliged friend, to serve you,

ISABELL LYNDESAY.

Lady Sophia and my sister remembers their love to you. We are in hop to see you shortly hier, and if the expres-

sion of our desyr of it could prevail to hasten your coming any thing, ye should hear mor of it.

*For my most worthie and much respected friend,
Mr John Carstaires.*

Abay, 30th September.

[Endorsed by Professor Mackay—"Lady Isobel Lyndesay to Mr John Carstaires."]

LETTER LII.

———— to *Carstaires.*

MUCH HONORED IN THE LORD,—I have received yors, and as I cannot but acknowledge that the Lord hes made his mercie and goodness to follow me in a verie great measure, so I dare say befor him. If ye knew but the two thousandth part of what I know, ye wolde be made to wonder that ever I should be owned in lesse or more to be for him. . as to that of hearing which ye . at. I bless his name I am of the same mynd that ever formerlie I was therein, onlie the fainting of heart that I was under a whyl after my late imprisonment, had, with my other personal infirmities, no small influence on my being so remisse therein ; but having fallen to speak of this subject, I conceit it meet to acquaint you a little with our case in reference thereunto. It's dayly more and more obvious how free the generalitie of the hail people are to relinquish the curats, (and this cannot be looked on but as a wonderful speaking evidence of the Lord's mercie to us,) and

yet are saddie inveiglit, whill they are put to such an uncertainty, where they shal go to hear sermon on the Sabbath, [sermon] not being to be had, ordinarilie at most, in all the town two dayes in one place ; and then, their being put frae accesse to any accomadation in the place of hearing, but be the contrar, exposed to thronging and the lyke, which is meikle to weak folks and children. There is this also in the case, that our provest having been informed that Mr Ralph^a was to com in, at the first word, did offer he should have Hutcheson's Hospital to preach in, which we cannot so much as seek in the behalf of any other, till once he come and gett possession thereof. But then the great lykliehud there is of those who preach heer ar generali to leav us and go to there . . . charges ; and there being but few persons on whom we can have our eyes, to invit for helpers to Mr Ralph, whom we fear shall be taken out of our hands, if there be not hast made to prevent it, which we see not weel how to help, except that we had both you and Mr Ralph to go along with us therein. Hence, there appears a very pressing necessitie lying upon you and Mr Ralph both to come here without delay for taking course in this particular, as ye wold not . . . that we should be in trouble . . . in some thing which may thereafter occasion sad thochts of heart.

Besyd, our not being fixt in knowing any constant preachers has occasionit that there is nothing doon as to provyding houses for preaching therein. There is encouragement to be had to com som considerable lenth, if we had but a ryse given thereto by Mr Ralph's coming hither. For your own case, dear Sir, suppose we can

^a Mr Ralph Rogers, it is presumed.

hardlie conceit that any heer can signifie rewards—yet, obtaining of your freedom, ye may be persuadit. The people are so desirous for your companie, that I know nothing that is in our power they wolde be awanting in, if they but knew it; and, therefore, doe most earnestly beseech you to set your friends on work, and let them but show us heer what they conceit we can be useful to you therein. And for the papers that we were speaking together of, I know no fitter hand to put them in nor ther own, which ye may have when ye please. There is a report heer, come from Hamilton this day, that there should be universal (?) indulgence comeing down fra Court, to be by the President. But, however, sevaral of your friends heer are verie confident that ye micht be openlie in this place, without hazard, yet I leave that; onlie I hop ye hav no doubt but ye must be quyetlie heer, and I am sure our case calls for it verie much. I shall say no more, but my best respects to your wyff and children. I rest, Sir, your brother and servand in the Lord.

[Signature torn off.]

[Date torn off; nothing remaining but “19.”]

*For the Richt Reverend Mr Johne Carstaires,
Minister of the Gospel,
these.*

[This letter probably written after all the rest. It is an invitation to Mr Carstaires to go and preach in Glasgow. The hand is a beautiful one, but the letter is full of contracted words. The seal has merely three arrows on it.]

A DYING SPEECH, IN A HAND VERY LIKE TO THAT OF
ROBERT M'WARD, BUT NOT HIS.

Heaving receaved such a saye as I have got, and having got so short time, it cannot be expected from me, in reasone, that I can saye much ; (onlie for my vindicatione, and for the vindicatione of my religione,) I do testify and declair, in the sight of the Omniscent God, and as I hope for mercie in the daye of Christ's appearance, that I was never conscious to any conspyracy against the lyfe of his sacreid Majestie, or the lyfe of his Royal Highness the Duke of Albany and York, nor the lyfe of any other person whatsover. That I was never conscious to any plot, in ather of the nationes, for the overthrowe and subversione of the government ; and that I desygned nothings in all my publicke appearances, which have bein few, (bot the preservacione of the Protestant religione, the safetie of his Majestie's persone, the continuacione of our antient government, upon the foundationes of justice and righteousnes, the redressing of our just grievances by King and Parliament, the relieving of the oppressed, and of putting ane stope to the shedding of blood.) As to my principles, in relatione to government, they are such as I ought not to be ashamed of, being consonant to the Word of God, to the Confessione of Faith of the Reformed Churches, to the reulls of policie, reasone, and humaintie. I did, as a member of the Church of Scotland, as it wer, constitute in its best and purest tyme, under Presbyterie ; judging that forme of government most conducing to pietie and godliness, and most

sutable for this natione, I did, as a hatter of Popish idolatrie and superstitione; the fervent zeall I had against Poperie, and for the preservatione of the Protestant religion in this natione, hath brought me to this conditione. I am verie apprehensive Popish idolatrie will be the plague of Scotland. God open the eyes of his people, to behold the hazard they are in of Popery. It seems the generatione is fitted for it, and all the engynes of hell have been made use of to debosh the consciences of people, that they may be fitted for idolatrie and superstitione. Then compelled to take contradictorie oathes, that they may beleive thinges that have a contradictione in them. I know I will not be allowed to speak what I wold, and, therefore, I will say little. I blis God this day that I know in whom I have beleived; to whom I have committed my soull, as unto a faithfull keeper. That I know I am going to my God, who is the portione and chief joye of my soull. My soull blesseth God, and rejoiseth in him, that death cannot separat betwixt me and my God. I leive my wyfe and children upon the compassionat and mercifull heart of my God, having manie reiterated assurances that God will be my God, and the God and portione of myne. I blis and adore my God, that death for a long tyme hath bein no terror to me, but rather much desyred; and that my blessed Jesus hath taken the sting out of death, and mad the grave a bed of rest to all that have laid hold on him by fath, which worketh by love. My soul bleeds for the deplorable conditione of the Church of Scotland. Wee are losing the Gospel, having fallin from our first love and zeall; and, therefore, God is threatening to spew us out of his mouth. Oh, that my blood could contribuit in the least to enable

this remnant to do their first works, and might contribute in the least to establish any of his in the wayes of holiness and righteousness ! I have had shearp sufferings for a considerable tyme, and yet, I must say, to the commendatione of the grace of God, my suffering tyme hes bein the best tyme ; and when my suffering hes been sharpest, my spirituall joyes and consolationes have bein greatest. Let none be afrayed of the cross of Christ,—his crosse is our greatest glorie. All that love God in sinceritie prepare for the hardest sufferings, for fyre and gibbets. The aversation that is in all to the cross of Christ is the bane of our professors. I am much afrayed that Christ will be put to open shame in Scotland, and will be crucified afresh, and his precious blood accompted unholy and poluted ; and that Christ in his members may be buried for a whyle in the natione. Yet I have good ground of hope to beleive that the Sunne of Righteousness will again shyne, with haling under his wings. O that God wold awake his remnant, whyle it is the day, that they may consider what belonges to ther peace ! Woe be to them that are instrumentall to banish Christ out of the land ! and blessed are they who are instrumentall, by a Gospel conversatione, and a continuall wrestling with God, to keep Christ in the natione. He is the glorie of a land, and if we could but beleive him he could not part with us. Woe be to them that wold rather banish Christ out of the land then love him ! God pour out his Spirit plenteouslie upon the poor remnant, that they may give God no rest till he make his Jerusalem the joy and praise of the whooll earth. I have no more tyme. I hope they who love God have mynded me in my afflictione, and doeth mynd me now, and will mynd my wyfe

and childrine. I goe with joy to him who is the joy and bridgroom of my soull—to him who is the Saviour and Redeemer of my soull. I goe with rejoycing to the God of my lyfe—to my portione and inheritance—to the husband of my soull. Come, Lord Jesus, come quicklie !

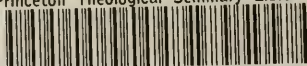
[It has neither date nor address, and is docketted "Dying Speech."]

FINIS.

ERRATA.

- Page 5, line 6, *ab imo*, instead of a semicolon put a comma
after "appear," and also a comma after
"discovered."
- 17, — 2 from top, *read* Resolutioner *for* "Revolutioner."
- 28, — 2 from top, *read* Jazer *for* "Jazen."
- 35, — 6 from top, *read* confesses *for* "professes."

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